The Theology of the Church of England

F. W. Worsley, M.A., B.D.

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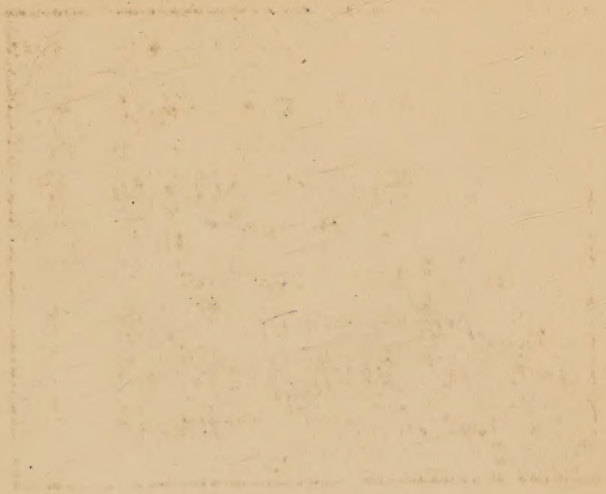

The Great Christian Theologies

EDITED BY

Rev. HENRY W. CLARK, M.A.

THE THEOLOGY OF THE CHURCH OF ENGLAND

The Great Christian Theologies

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THE THEOLOGY

OF THE

CHURCH OF ENGLAND

BY

F. W. WORSLEY, M.A., B.D.

AUTHOR OF

"THE GOSPEL OF THE CATHOLIC CHURCH," "THE FOURTH GOSPEL AND THE SYNOPTISTS,"

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PREFACE

Not very long ago a well-known Nonconformist minister stated that the Book of Common Prayer was "saturated with Popery." The phrase is a slight exaggeration, due, no doubt, to the heat of the moment, for the only reference to modern Romanism is found in Article XXXVII, which states that "The Bishop of Rome hath no jurisdiction in this Realm of England." What the reverend gentleman meant, no doubt, was that the said Book was "filled with Catholic tradition," which is only to be expected when we know that the Church of England professes to be a branch of the Holy Catholic Church.

The present work is an attempt to show that the Church of England, in this belief, preserved the central truths of the Faith during the stormy and difficult years of a Reformation, which had for its main object the purging out of those errors and superstitions that had grown up in mediæval times.

The space at the writer's disposal does not permit of many quotations, so that the opinions of leading divines during the several periods of revision must be consulted elsewhere. Nor has it been possible to draw out at any length the

closeness with which the teaching of the Church follows that of Holy Scripture and of the primitive Fathers.

A leading theologian has recently said that the appeal to the first six centuries is an appeal to the rattle and the feeding-bottle. Few thoughtful Churchmen will agree with such a statement, and the doctrine of development is really carried too far by such writers; at any rate the Church of England makes the appeal in her formularies.

Another leader, Dr. Hastings Rashdall, writes as follows: "Men will not go to church to hear views about the damnation of heretics, about the Fall, about the Atonement, about Absolution and Sacraments which they have ceased to believe." One is inclined to think that when people have ceased to believe in the Atonement and the Sacraments, it is about time that they ceased going to church. It is certainly not possible for one who wishes to interpret the teaching of the Church of England as shown in the Prayer Book and the Thirty-nine Articles to water down that teaching so as to induce such people "to come to church."

The author owes a debt of gratitude to very many writers, and has endeavoured to make all possible acknowledgements; if there are any omissions they are quite unintentional, and the author hopes that this apology will be accepted.

F. W. WORSLEY.

Cambridge, 1912.

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THE THEOLOGY OF THE CHURCH OF ENGLAND

CHAPTER I

INTRODUCTORY

It has fallen to the lot of most of us, when being "shown round" a cathedral or old parish church, to hear that this piece of church furniture was used, or that office said, "when the church was Roman Catholic." And it seems, if we are to judge from the many curious remarks that one hears from time to time, that such a notion is deeply rooted in the popular mind. It will be as well, then, to say at once that the Church of England was never Roman Catholic. There was a national Church in England from very early times, though the first Christian missionaries are not even known to us by name. But the fact is indisputable, since we find that three bishops—Eborius of London, Restitutus of York, and another—represented the British Church at the Council of Arles in 314. After many vicissitudes, Christianity was swept out of England by the Anglo-Saxons, and the British

Church survived only in the wild country of Wales.

In 597 Augustine came to England at the head of a mission, which had been sent by Pope Gregory, and commenced his activities in Kent. Augustine became Archbishop of Canterbury, Mellitus was consecrated Bishop of London, and Justus, Bishop of Rochester. Christianity spread to the north as the result of the marriage of Edwin, King of Northumbria, with the Kentish princess, Ethelberg. Bede tells us in detail the story of the preaching of Paulinus. But with the defeat and death of Edwin at the battle of Hatfield in 633, all the work was undone. A new era opened for the north with the victory of Oswald at Heavenfield, in 634. In the following year a Celtic mission was sent from Iona, at the request of Oswald, as the result of which Aidan, nobly helped by Oswald, began a missionary campaign, fixing his See at Lindisfarne. Thus while the south owed the preaching of the Gospel to Rome, the north was eventually conquered for Christ by missionaries from Ireland. The first important step towards the union of the two missions was the agreement between Egbert and Oswy, in 667, which resulted in the sending of Wighard to Rome to be consecrated Archbishop of Canterbury. The death of this candidate in Rome proved to be a turning-point in English Church history, for the Pope undertook to find an archbishop, and he rendered

signal service to the Church by appointing Theodore of Tarsus, who was consecrated Archbishop of the English in 668. It would take too much space to trace the reforming and organising work of the new archbishop. Suffice it to say that the Council of Hertford was an epoch-marking event in the history of the Church in these islands as the first English provincial council, which demonstrated clearly the vigorous life and wholesome independence of the Church of the English.

In order to understand the teaching of the Church of England, we must trace, as briefly as may be, the history of the Book of Common Prayer, and also that of the Thirty-nine Articles.

I

Augustine's adventurous wanderings in Gaul had opened his eyes to the fact that there were considerable differences in forms of service and in matters of ceremonial in the various parts of Christendom. He began to wonder whether he ought to introduce the form to which he himself was accustomed, in his ministrations among these Pagans, or whether some modifications were necessary. As there were several points connected with discipline about which he required advice, he therefore appealed to the Pope. Among his questions was this : " Whereas the Faith is one and the same, are there different

customs in different Churches ? and is one custom of Masses observed in the holy Roman Church, and another in the Church of Gaul ? " Pope Gregory's reply was a model of wisdom, and had far-reaching results. " You know, my brother, the custom of the Roman Church in which you remember that you were bred up. But my will is, that if you have found anything, either in the Roman, or the Gallican, or any other Church, which may be more acceptable to Almighty God, you should carefully make choice of the same, and sedulously teach the Church of the English, which as yet is new in the Faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Choose, therefore, from every Church those things that are pious, religious, and right, and when you have, as it were, made them up into one bundle, let the minds of the English be accustomed thereto " (Bede, *Ecclesiastical History*, Sellar's trans., p. 51). There is every evidence, then, that the Church in this land was, from the beginning, a national Church, in communion with the Church of Rome, but not in any sense a branch of that Church.

It was not unnatural that St. Augustine was in favour of the Roman Use, but it was never generally accepted in the country. Long after his day the attempt was made to enforce the Roman Liturgy, at the Council of Cloveshoo,

in 747, but it cannot be said that the endeavours were successful.

It must be understood that the particular form of the various services had no special interest for the mass of the laity. The services were all in Latin, and only the ecclesiastics would understand the precise meaning. The laity were instructed in the outlines of the Faith, and would know the importance of the different offices, but knew nothing about their structure, etc.; this was left to the experts. Further, in days when printing was unknown, books were all written by hand, and were not very numerous, as compared with our own day; moreover, there was not a great demand for them amongst the laity, since reading was not a very general accomplishment. It will be readily understood that it was not possible to have one book containing all the services in use. The chief service was the Mass, and a collection of books existed for use at Mass. In course of time these were collected into one book, the Missal. Another set of books was requisite for the performance of the daily offices, and they came to form the Breviary; the occasional services were arranged in the Manual; the Pontifical contained those offices which could only be performed by a bishop; while the many necessary directions, such as are found in our rubrics, were ultimately bound into one volume, the Directorium. These, then, with the Pro-

cessional, formed the service books for the performance of public worship in the mediæval Church.

Each diocese would naturally have some ceremonies and forms peculiar to itself. Again, it must be remembered that while the parish churches might for the most part conform to the "Diocesan Use," yet the various monasteries were grouped according to the rule of their differing orders, and their Uses were not controlled by the diocesan authorities. The Uses of Salisbury, York, and Hereford, seem to have been the most important. The Use of Salisbury, or the "Sarum Use," had far greater influence than the others, and was widely adopted. "The Sarum Use had become the dominant one, partly, perhaps, because of its clearness and fixity, partly, perhaps, because the Bishop of Sarum was regarded as Precentor of the Southern Province, and more probably still, because there was at Salisbury a continuous tradition of skill in liturgical matters, and the Canons of Salisbury became the referees for disputed questions."

It must not be supposed, however, that the laity were left in complete ignorance. As early as 740 Egbert, Archbishop of York, gave orders that all the people were to be taught the Creed, the Lord's Prayer, and the Ten Commandments, and that they were to be instructed in the Faith and practice of Christianity. There were many injunctions of the same kind given in

succeeding generations, and explanations of these essential forms, in English, testify to the endeavours to carry out the commands loyally. For the poorer members of the community " horn-books " were provided, consisting of pieces of parchment fixed upon a small wooden board to which a handle was attached, the whole presenting the appearance of a hand mirror. Upon these were written the Lord's Prayer, the Creed, and the Hail Mary. There were other books of private devotion for those who could afford to buy them. These were called Primers, or Hour-books, containing Offices, Prayers, and Psalms. Roughly speaking, the various books enumerated above were the sources of the Book of Common Prayer.

As a general rule the Church of England had stoutly maintained her independence in the face of Roman aggression. There had been monarchs and ecclesiastics who had weakened her position by their appeals to the Pope when they could not otherwise get their own way; but the principle of independence remained. The matrimonial affairs of Henry VIII caused a breach between the Church of England and the Church of Rome which rapidly widened. This fact gave considerable assistance to those who were infected by that spirit of reform which was in the air. On the Continent Luther was the real pioneer of the reform movement, but it did not leave the Roman Church untouched. Pope Clement VII

ordered Cardinal Quignon, a Spanish Franciscan, to simplify the Breviary by restoring it to something of its former simplicity. The new book was only intended for the use of the clergy, to whom the simplification was welcome, but attempts were made to use it in Church, with the result that fierce opposition was stirred up against it, for it appeared to the popular mind to be infected with the new German spirit, and in 1558 it was withdrawn. Cranmer, however, made use of it, and its influence is traceable in the Prayer Book, notably in the Preface.

Hermann von Wied, Archbishop of Cologne, joined the Reformers in Germany, and, in conjunction with Bucer and Melancthon, drew up a book, known as *Hermann's Consultation*, which was partly doctrinal, but which also contained forms of service. Considerable use was also made of this work by the framers of the Book of Common Prayer.

One of the greatest changes wrought by the Reformation from the popular point of view was the saying of the offices "in the vulgar tongue." This was only attained by gradual steps. The first of these was the translation of the Bible into English, and the injunction issued in 1538 that a copy should be placed in every church, so that it might be read by any one who wished so to do, but it was provided that there was to be no wrangling in consequence, and no interruption of any public service. In 1543 it

was decreed that a chapter from the New Testament was to be read in English every Sunday and Holy-day, morning and evening, throughout the year. Later in the same year, which was proving to be disastrously wet, it was ordered that special "rogations and processions" were to be made. There was not a very general response to this order, and the reason given was that the people could not understand the prayers. Consequently in the following year an English Litany was published, which was almost the same as that now in use. This was the work of Cranmer, who was so pleased with his work that he then tried his hand at translating other portions of the Missal and Breviary, making several suggestions to the King. The death of Henry took place before any further actual steps were taken.

After the accession of Edward VI matters proceeded apace. The English Litany was ordered to be sung in churches before High Mass, the Epistle and Gospel were to be sung in English, the hours were to be omitted to make room for the sermon. These and other changes were made without any reference to Convocation or Parliament. These bodies met in November 1547, and at the opening Mass the Creed, the Gloria, and the Agnus were sung in English. The only change, however, ordered by them was the restoration of Communion in both kinds. A little later a tentative "Order of Communion" was drawn up and was ordered to be used at

Easter 1548. This was not very cordially received by the clergy, and, to avoid trouble, all preaching was forbidden.

Many of the old ceremonies, such as those for the Holy Week, were discontinued, and on May 12 the Mass was sung in English at Westminster.[1] In 1549 the First Prayer Book of Edward VI

[1] The hours were nominally seven in number, though strictly speaking they were eight. The two first were combined to make one, and the service was called Mattins. The eight were as follows :—Nocturns, Lauds, Prime, Terce, Sext, None, Vespers and Compline. The day hours were all constructed on the same principle, the 119th Psalm being spread over them; there were in addition versicles and responds, a little chapter, and certain prayers. Nearly all the remainder of the Psalter was recited once a week at Nocturns and Vespers. Compline, a very beautiful little Office, was intended to close the day. Services of this description were found in the earliest days of the Church. "The primitive Church had a weekly nocturnal service of prayer, called the Vigil, coming between the Sabbath and the Lord's Day, preparatory to the celebration of the Eucharist, and consisting of Psalms and lessons with the Lord's Prayer. Here we have the germ of the Divine Office. The more zealous Christians extended the observance of the Vigil to the other days of the week, and added to it devotions at the third, sixth, and ninth hours (See Tertullian, *De Orat.*, 25). The rise of persecution put a stop to all meetings for prayer in the daytime, but the secret observance of the Vigil continued. When persecution ceased, not only was the observance of the hours resumed, but the religious communities added offices to be said at daybreak (Lauds), and after darkness had come on (Vespers). Last of all were added Prime and Compline, said in the dormitory, on rising and on lying down to rest."—A. M. Y. Baylay, *Prayer Book Dictionary*, p. 395.

came into general use. It may be said at once that the Book was not very largely influenced by the doctrines current among the Reformers on the Continent. It "was formed, not by a composition of new materials, but by a reverent, and on the whole conservative, handling of the earlier services, of which large portions were simply translated and retained." [1]

Unfortunately those who were attached to the older order could not see this, and there was an armed rising in the West of those who demanded the restoration of the Latin Mass. Though the rising was suppressed, opposition to the Book continued; "thus it is one of the grim sarcasms of history that the first Act of Uniformity should have divided the Church of England into two parties, which have ever since contended within her on ceremonial and doctrinal matters." [2] The Puritans became more aggressive; in 1552 the second Prayer Book was issued, and it bore many marks of Puritan influence.[3]

There is no need to trace at any length the various steps by which the present Book came into being. One or two points may be mentioned.

[1] Procter and Frere, *A New History of the Book of Common Prayer*, p. 54.

[2] *Ibid.*, p. 67.

[3] "The Book was unpopular everywhere; and though the conservative priests, as in England, made the best of it for the moment by retaining the old ceremonial, they made no delay to restore the Latin Mass on the first news of the death of Edward."—*Ibid.*, p. 64.

There was at the outset a central body of divines who saw that some simplification of the service books was essentially necessary. A central body of Catholic-minded Bishops and clergy has been found in the Church ever since. They have been beset by two opposing parties representing two extreme poles of thought. Sometimes one, sometimes the other has gained temporary triumphs, but in the long run the weight of the solidly English Catholic Christianity has succeeded in maintaining the much-needed balance between the two.

It is also curious to remark how reaction and counter-reaction, such as has been noted above, were twice repeated before the Book came to its present form. The first reaction was the result of the accession of Mary, by whom the Prayer Book was suppressed and the state of things which had existed in 1529 was restored. Many refugees from England took up their abode at Frankfort, where the controversies concerning the Prayer Book were carried on, and resulted in disgraceful scenes. It was only natural that the Marian persecutions had made the people more ready to accept the religious teaching of the Reformers, and the accession of Elizabeth meant that a period of rather bitter controversy was inevitable. Many of the refugees returned burning with a zeal that had been raised to a high pitch by personal intercourse with the leaders of the Reformation on the Continent. On the

other hand there was a considerable body of those who had accepted with more or less pleasure the restitution of the former state of things under Mary. It was no light task to strike a balance between the two. The history of the Prayer Book of 1559 is wrapped in mystery. The fact that the new revision eliminated some of the more Puritan portions of the Second Prayer Book of Edward, and restored some of the discarded vestments and ceremonies, made the Puritan party very angry. In 1562 a strong attack was made upon these things, and six Articles were submitted to Convocation, in which drastic reforms were suggested; they were rejected, but by one vote only. The Queen expressed herself strongly on the subject of the Puritan suggestions, but in spite of this two more similar attempts were made subsequently, though without avail. There were many, however, who treated the new Book with scant courtesy; emasculated editions were printed and used.

When James I came to the throne the Puritans hoped for a change, and renewed their objections. A Conference was held at Hampton Court in 1604, the King and the bishops being on the one side, with four Puritan divines on the other. Later in the year a revised Prayer Book was issued, but the Puritans had gained none of their important points. The chief addition to the new Book was the second portion of our present Catechism.

The second great reaction was at the time of the

Great Rebellion, when the Prayer Book was once more banished. At the Restoration there was an immediate return to the Book of 1604, but again there were objections from the Puritans, some of whom pleaded for revision, while others demanded a new Book. Once more a conference was ordered, and twelve bishops were appointed to meet twelve Presbyterian divines at the Savoy, each side having also nine assessors. The Presbyterian objections were all negatived, full reasons and explanations being given. In 1662 the new Prayer Book was issued, and was substantially the same as that of the present day.

It is not necessary now to speak at length of the deadness of the Church in the eighteenth century, or of the religious revivals of the nineteenth. Many have been the disputes and the suggestions for revision during the last hundred years; but it has been generally felt that the time for a new revision has not yet come. It is certain that the spirit of the present Book allows for a considerable difference of opinion, but it is more than doubtful whether it can be said to cover the serious omissions on the one side, or the many additions on the other. A more loyal acceptance of the distinctively English suggestions for an English Use would certainly make for more unity, strength, and spirituality in the Church.

II

The history of the Thirty-nine Articles of Religion is largely bound up with that of the Book of Common Prayer. But there are some points which need to be noticed, if we are really to understand their importance. They do not stand by themselves even in the history of the Church of England. Just as the fourth century was the time when the undivided Church found it necessary to build its Creeds as safeguards against the attacks of heretics, so in the sixteenth, the separated Christian bodies found it necessary to define their respective positions, partly as confessions of their particular beliefs for the benefit of those who differed from them, and partly in order to gain some amount of uniformity within their own borders. Even the Roman Church found this necessary, and she put forth the Tridentine decrees, which were genuine attempts to get rid of mediæval abuses.

A beginning was made in England by Henry VIII, who in 1536 issued the *Ten Articles*,[1] five dealing with doctrine, and five with ceremonies. They were conservative in tone, though they

[1] The Ten Articles dealt with the following matters: I. The principal Articles concerning our Faith. II. The Sacrament of Baptism. III. The Sacrament of Penance. IV. The Sacrament of the Altar. V. Justification. VI. Of Images. VII. Of honouring of Saints. VIII. Of praying to Saints. IX. Of Rites and Ceremonies. X. Of Purgatory.

were aimed in part at the errors and abuses of Rome and of the Anabaptists. In the following year there appeared *The Institution of a Christian Man.* This was an exposition of the doctrines of the Church, and did not amount to more than an expansion of the former document. Henry's next step was to seek an alliance with continental Princes who had come under the influence of the Reformation. He called a conference of Lutheran and Anglican divines, and thirteen articles were drawn up which favoured the principles of the Reformers, but these were not very favourably received by many, so that they were never published. Indeed, in 1539 the Six Articles were published, and also a book entitled *The Necessary Erudition for any Christian Man,* both of which went back to the former position. None of the above had any real influence on the Articles as we have them; it is only in an historical sense that we can say that they were forerunners of our Thirty-nine Articles. In order to find the sources upon which our own divines drew, we must cross to the Continent, and must go back a few years.

The first confession of Faith which could claim to be official was *The Augsburg Confession,* which followed hard upon an earlier document known as *The Schwabach Articles.* The doctrine contained in this confession was that of Luther, but it was Melancthon who revised and edited it. It consisted of twenty-nine Articles, twenty-two of which dealt with matters of faith, while seven

were intended to correct the errors of the Roman Church. The intention of these Articles was undoubtedly to adopt a moderate attitude, and postpone a crisis; but the effect that they produced was to destroy any hopes of this kind. A revised and enlarged edition of these was issued in 1552, and was called *The Würtemburg Confession;* it was used by Parker in his revision of the English Articles in 1563.

We must now return to England. Cranmer issued a Book of Directions for use in the Southern Province in 1549, but it was obvious that something more official and more representative was needed. In 1551 the King directed him to draw up something of this sort, and for the rest of Edward's reign this work went on. The Archbishop and Ridley both drew up drafts, and sent them to various divines for consideration. When they were eventually submitted to the King, he sent them to certain chaplains, who returned them to the Archbishop with suggestions. It is doubtful whether they ever received the official sanction of Convocation, but they were published in 1553. The death of the King meant the accession of Mary, and the abolishing for the time of any efforts for reform. The cautiousness with which Elizabeth proceeded was very sensible, and her desire to retain within the Church the more moderate of the Roman section of her subjects most laudable. Eleven Articles were put forth by Parker in 1559, dealing with the

fundamental doctrines and practices of the English Church; they were never intended to be final. The natural course to take was to consider and revise the Forty-two Articles of Edward VI, which task was undertaken by Convocation in 1562. Parker had already begun the work in private. After due consideration Thirty-nine Articles were submitted to the Queen for her sanction. After more delay and conference this was given, but only Thirty-eight Articles were published, the twenty-ninth of the original draft, dealing with "Unworthy Participation of the Eucharist," concerning which there had been much disputing, having disappeared. In 1571 the Articles were once more carefully revised, the twenty-ninth was restored, and a Bill was passed ordering that all clergy should subscribe to the Book of the Articles, in the presence of their Ordinaries, before Christmas. In spite of many subsequent attempts on the part of the Puritans to get the Articles altered in a Calvinistic direction, they have remained the same to this day.

All clergy at the time of their ordination and when receiving licences are obliged to give their assent to the Thirty-nine Articles in the following form: "I assent to the Thirty-nine Articles, and to the Book of Common Prayer and of Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God; and, in public prayer and administration

of the Sacraments, I will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority."

The above summaries are necessarily brief, and even scrappy, but they are really necessary to a proper understanding of the teaching of the Church of England. One or two further comments will not be altogether out of place.

(*a*) As touching the Prayer Book, the following words of the late Bishop Dowden are much to the point. "The English Prayer Book is not the production of a single author or a single age. It has been formed by operations, slow, irregular, and intermittent. Its stately fabric, with a general unity of design apparent throughout, bears the impress of the thoughts of various epochs. It embodies elements of various kinds, some of which carry us back to the devotions of God's ancient people, Israel, while others took shape in the early dawn of Christianity. The East and the West have conjoined to make it what it is. It has been fashioned, it has been enriched and beautified by the genius and the piety of saints and doctors of the Church, whose lots were cast in various lands and various times. The Church of the Fathers has bequeathed to it some of its most precious treasures. Nor are there wanting many traces of the influence of the age of the mediæval theologians and liturgists. The great religious upheaval of the sixteenth

century left intact a large body of the materials that formed the mass of the stately building; but in many places the structural design was altered, sometimes to the advantage and sometimes to the detriment of the whole. The changing fortunes of the Church have left their marks upon it; and upon its front history, civil as well as ecclesiastical, has graven deep lines. To the curious and inquiring it suggests numberless problems of deep interest.

"The paramount claim which the Prayer Book has upon the affections and reverent regards of the English-speaking world is doubtless based upon its *fitness for its purpose*. We love and reverence it because experience has proved, and is daily proving, that in it the Church of God finds a most apt vehicle of worship; because in it our spiritual desires and aspirations, our penitence, our gratitude, our joy, find adequate utterance; because through it God speaks to our hearts, even as He graciously permits us through it to speak to Him" (*Workmanship of the Prayer Book*, pp. 1, 2).

All this, no doubt, is very true, but no one can say that there are not many places in which the Book could be immensely improved. Already altered circumstances occasionally necessitate certain changes, and they are readily allowed by those in authority. Additions are frequent, as being established by long use, though they are not, speaking strictly, allowed by the act of

assent. There are many proposals laid before Convocation from time to time, upon the subject of revision, and that august body spends much time in arguing about them. But all know very well that it would be impossible to make alterations, save with regard to unimportant details, as things now stand, and they know also that when the time for such revision comes, all these questions will have to be discussed again. Disloyalty to the Book, and to the spirit of the Book, are flagrantly prevalent, and the sins of omission are many more in number, and are doctrinally less defensible, than those of commission. The latter are dealt with at once by the authorities, the former are only talked about. No doubt a certain amount of latitude was contemplated by the framers of the Book, and having regard to the composition of the Church of England, it is altogether desirable. But there must be limits, and it would, perhaps, be as well if the limits were a little more clearly and impartially defined.

The Book is by no means perfect, as will be shown when dealing with the various Offices, but it might well be made to carry out its purpose more adequately than is at present the case, if a little more loyalty were enforced.

(*b*) The Articles were originally intended to guard against the errors of the Anabaptists, on the one hand, and those of mediæval Romanism, on the other. The use of the word "Romish" in the Articles is important, as showing that it

was the older body of Roman doctrine that was attacked. The Roman Church realised that there were abuses which must be dealt with as much as the Church of England did; and although the Decrees of the Council of Trent became known as they were arrived at, yet many of our Articles had taken shape before such Decrees were promulgated. The violent language of some of the Articles, then, cannot be said to refer to modern Roman doctrines at all. It does not follow that the Church of England accepts these later doctrines; in many cases she does not, but neither does she attack them with acrimony and violence. It is allowed on all hands that the assent to the Articles is given with some reserve. As Principal Battersby Harford says, " Theology is a living science. The immense progress made in other departments of thought in the nineteenth century could not fail to show itself also in Theology. Biblical Criticism and Natural Science have thrown new light upon the problems of Theology. Men think in new categories, and it is inevitable that the definitions and propositions of the sixteenth century should be inadequate to express the best theological thought of our own day. But it is one thing to recognise the need for restatement and quite another to put forth any restatement which would command universal assent. This may be possible some day. When that day comes, let the task be taken in hand in humble dependence upon the

guidance of the Spirit of God. Meantime subscription to the Articles must be regarded as made, subject to such qualifications as are necessitated by the new light thrown upon certain doctrines in recent times" (*Prayer Book Dict.*, p. 52*a*).

I am allowed, by special permission, to reproduce here a table from the *Prayer Book Dictionary*, which may help us to realise the different stages through which the theological thought of the day passed, and to trace the influences which led up to our Thirty-nine Articles.

	Lutheran.	Reformed.	Anglican.	Roman.
		(*a*) Before Calvin		
1530	Augsburg	Tetrapolitana		
1534		Basiliensis		
1536		Helvetica I	The Ten Articles	
1537		(Calvin's "*Institutes*" 1st ed. 1536, enlarged 1539, final ed. 1559)	"*The Institution of a Christian Man*" (Thirteen Articles in MS.)	
1538			The Six Articles	
1539			"*The necessary Erudition for any Christian man*"	
1543				(Council of Trent, sat 1545–7; 1551–3)
1552	Wurtemberg			
1553		(*b*) After Calvin	The Forty-two Articles	
1559		Gallicana	(Eleven Articles)	
1562		Belgica		(C. of Trent, 1562–3)
1563			The Thirty-eight Articles	
1564				Canons and Decrees of the Council of Trent (as finally published)
1566		Helvetica II		
1571			The Thirty-nine Articles	

CHAPTER II

THE BEING AND NATURE OF GOD

ANY one who had no knowledge of the history of the Church of England or of her Prayer Book and Articles might be inclined to suppose, when glancing through the latter, that she attached far more importance to questions touching the Church, the Sacraments, the Ministry and the scheme of salvation than to the doctrines which concern the Nature and Being of God. It is obvious, however, that these all-important truths were not the subject of controversy in Reformation times. The heresies of the earlier centuries had brought them to the front, and all the points at issue had been thoroughly debated. The creeds which resulted from these controversies had become established in the Church as the norm of Christian doctrine, and as such the Church of England accepted them. It was thought necessary, however, to restate these truths, and the first five Articles deal with this side of the Christian faith.

I. THE HOLY TRINITY

The first Article falls into two divisions. The first treats of the existence of God as the Creator. "There is but one living and true God, everlast-

ing, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible."

The simple statement of the Apostles' Creed: "I believe in God the Father Almighty, Maker of heaven and earth," is slightly expanded in the Nicene Creed: "I believe in one God, the Father Almighty, Maker of all things visible and invisible." This statement again is amplified in the Article. It is worthy of note that, while the corporate nature of public worship is emphasised by the continuous use of the impersonal "we, us, our," an exception is made in the case of the two Creeds mentioned. For one brief moment at Morning and Evening prayer and in the Eucharist, each individual stands by himself, asserting his personality in a great act of personal faith; and in the Eucharist the answer of God is given to each one as he receives the precious Food: "The Body (The Blood) of our Lord Jesus Christ which was given for *thee*, preserve *thy* body and soul unto everlasting life."

There are arguments for the existence of God from consciousness and conscience, from history and from reason, from nature and from design, whose cumulative weight is considerable; but they are all subsidiary and ancillary. The chief demand is upon faith, as is shown by the opening words of both symbols, "I believe." [1]

[1] "Belief in God may be regarded as the first and most necessary condition of a holy life, and as such it has an

The Latin phraseology is more forceful than the English. God is "vivus, verus, aeternus," that is, "living and life-giving," "true and absolutely real," "eternal and without beginning." And yet no human language can give any conception of all that is meant by the little word "God." We try to safeguard our misuse of human language by saying "He is without body, parts or passions," and yet all theology tends in the direction of anthropomorphism, for the very use of words, the very attempt to define and explain, is impossible without it. The many questions which arise commencing

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unspeakable moral and practical value; but it is also true that it has an intellectual foundation deeper than almost any other article of the Creed" (Bp. Harvey Goodwin, *The Foundations of the Creed*, p. 32). "Science will not allow us to say that things made themselves, or are their own causes. The only alternative is that they were made by some external power, and any power which could contrive and execute all the complex machinery of the heavens and the earth, or could initiate anything capable of developing such machinery, must be practically infinite and must possess those attributes of superhuman power and superhuman wisdom which belong only to God" (Sir William Dawson, *Present Day Tracts*, vii. 5). "Napoleon's *savants*, Bourrienne tells us, in that voyage to Egypt, were one evening busily occupied arguing that there could be no God. They had proved it, to their satisfaction, by all manner of logic. Napoleon, looking up into the stars, answers, 'Very ingenious, Messieurs; but who made all that?' The atheistic logic runs off from him like water; the great Fact stares him in the face, 'Who made all that?'" (Carlyle, *Lectures on Heroes*, p. 385).

with the words " Is it possible that— ? " show us the limitations of human thought, the continuous attempt to measure the Divine by human standards, the infinite by the finite. The obvious answer, " With God all things are possible," does not satisfy the soul which is set on argument, for it only lands him in a network of contradictions. We fall back upon the old phrase : " The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible," and interpret in the modern sense; though it will only satisfy those who have learnt with S. Paul that " all things work together for good, to them that love God " (Romans viii, 28).

In a collect in the office for the Solemnisation of Matrimony, the doctrine touching God as the Creator is thus set forth : " O God, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning," etc. It was quite natural that the story of Genesis should be taken literally at the time when these prayers and formulæ were drawn up. The doctrine of evolution, which fits in quite well with the old Hebrew allegory, was not then dreamed of, but we can quite well use the old prayer in a newer sense. Either we must believe that God in some way is the source of all life, or we cannot believe in Him at all.

There is a reference to the unseen world and

to spiritual beings in the collect for the feast of S. Michael and all Angels : " O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth." A further reference to the angelic beings is found in the Te Deum. " To thee all Angels cry aloud : the Heavens, and all the Powers therein. To thee Cherubin and Seraphin continually do cry, Holy, Holy, Holy, Lord God of Sabaoth."

They are regarded, then, as carrying out a twofold ministry, as taught in Holy Scripture. They do God service in heaven. There is no attempt to identify the orders of angels, which some theologians trace in the teaching of S. Paul. S. Paul's angelology was mainly Jewish, and cannot be said to be taught in detail by the Church of England. It is sufficient to say that the eternal praises of God are sung by them, as the Apocalypse so vividly shows, and that His will is perfectly carried out in their completely obedient service. The same thought is prominent in the petition in the Lord's Prayer, " Thy will be done on earth, as it is in heaven."

That the worship of the heavenly host is a pattern for earthly worship, and that we join with them in the pleading of the one, all-sufficient sacrifice, is emphasised in the Eucharist. Immediately before the prayer of humble access and

the consecration itself, "the Priest shall turn to the Lord's Table and say, It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen." But it is also definitely held that they minister to humanity and its needs. As the late Bishop of Lincoln, Dr. King, said in a sermon on Michaelmas day, "You must tear your Bible to pieces if you wish to get rid of the teaching and the existence of angels; for you will find the angels mentioned from beginning to end throughout the whole of the sacred volume." The Church of England quite rightly declines to define the extent of this ministry; she accepts it as a fact of revelation.[1]

[1] "There were anciently two days dedicated to St. Michael, May 8th and September 29th: and in mediæval times a third, to St. Michael *in monte tumba*, on October 16th. But the day most generally observed was that which we now keep, and which appears both in the lectionary of St. Jerome and in the Sacramentary of St. Gregory, as the Dedication of the Church of St. Michael. . . . The holy Angels in general are commemorated by the Church from a deeply-rooted feeling of their communion with the Saints, and of their ministrations among mankind on earth."—Blunt, *Annotated P. B.*, p. 338 f.

The Providence of God is mentioned several times in the collects and prayers. God is the "Creator and Preserver of all mankind," "whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply," "whose power no creature is able to resist," "who by his gracious providence does cause the former and the latter rain to fall upon the earth," "who is a strong tower of defence unto his servants against the force of their enemies," "who governs all things in heaven and earth," "from whom all good things do come," "who is the strength of all them that put their trust in him," "who never fails to help and govern them whom he brings up in his stedfast fear and love," "who has prepared for them that love him such good things as pass man's understanding," "who is the Author and Giver of all good things," "whose never-failing providence orders all things in heaven and earth," "who declares his almighty power most chiefly in showing mercy and pity," "who is the Author of all godliness."

The entire management of the world and the incidents of the daily life are in His hands, since He "for the more confirmation of the faith did suffer his holy Apostle Thomas to be doubtful in his Son's resurrection," and "into the place of the traitor Judas did choose his faithful servant Matthias to be of the number of the twelve Apostles," and so on. These quotations need no comment, they demonstrate

with perfect clearness the teaching of the Church on the subject.

The nature of the Blessed Trinity is fully dealt with in the so-called Athanasian Creed. Article I sums up the position as follows: "And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." The collect for Trinity Sunday puts it perhaps more succinctly still. "Almighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity." And the doctrine is also summed up in the proper Preface for the feast of the Holy Trinity: "Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality."

The Creed referred to sets out this doctrine at some length. The triune personality of the one God is thus stated: "Now the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and

of the Holy Ghost, is all One, the Glory equal, the Majesty co-eternal."

Neither of the words "Person" or "Substance" are adequate or satisfactory, the truth being that no human language can really express with correctness the nature of the Trinity. The endeavour is to guard against two dangers: "(1) that of exaggerating the distinctions and so separating the 'Persons,' and (2) that of explaining away the distinctions, so as ultimately to deny their reality." [1] The terms used in the Creeds were all of them battle-cries at various times in the Church's history, but they are now generally accepted as setting forth, as nearly as the limitations of human speech will allow, the truth concerning the Godhead.

The Athanasian Creed goes on to give the "attributes of the Godhead expressed in subsidiary antitheses." [2] Each Person is said to be uncreate, infinite, eternal, almighty, God, and Lord. And yet there are not three of each, but one, "for like as we are compelled by Christian truth to acknowledge every Person by himself to be both God and Lord; so are we forbidden by the Catholic religion to say, Three Gods or three Lords." The mutual relationships of the three Persons are clearly stated. "The Father is made of none, neither created nor begotten. The Son is of the Father alone, not

[1] Bp. Gibson, *The Thirty-nine Articles*, p. 112.
[2] Burn, *Introduction to the Creeds*, p. 195.

made, nor created, but begotten. The Holy Ghost is of the Father and the Son, not made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity there is nothing afore or after, nothing greater or less, but the whole three Persons are co-eternal together and co-equal." These statements are clear enough and sufficiently definite, and yet they only serve to deepen the mystery which of necessity attaches to the Godhead. We are thankful for them as guides and helps upon the difficult paths, but we know that they are not final. Faith gladly accepts them as illuminating the gloom, but knows that it must wait until the unveiling of the Beatific Vision for the full and perfect light.

The Creed further states, "He therefore who willeth to be in a state of salvation, let him thus think of the Trinity." The harsh translation, "He therefore that will be saved" has been misunderstood by many and has raised a considerable amount of hostility. There are, of course, those who are repelled by some of the sayings of our Lord and of S. Paul. The Church can only lay down rules and define faith for her children. If any rebel against her doctrines, they must dissociate themselves from her. They certainly cannot be continually in a state of change to suit the fancies or sentiments of every individual. To say "I believe in God"

at all, involves some self-surrender. Sanctity and salvation do not demand the entire suppression of individual personality, nor are saints so many exact copies turned out from a single mould. "The wind bloweth where it listeth." But there must be some central authority whose duty it is to lay down the broad lines along which and within which those who wish to be in a state of salvation may proceed; and that is as much as the Church professes to be.

II. God the Son

(*a*) The Athanasian Creed, as we have seen, speaks of the Son as God in the selfsame way in which the Father is God. Article II. lays stress upon this before setting forth the doctrine of the Incarnation: "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father." Here is a truth of particular importance in these days, when Liberal Protestantism is largely in favour of a humanitarian Jesus. The Church of England is definitely opposed to any such theories and stoutly maintains the Divinity of her Lord, as every prayer and thanksgiving throughout her formularies declare with no uncertain voice. The Nicene Creed runs thus: "(I believe) in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God,

Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made." The importance of the Johannine title "the Word" lies in the fact that the Son proceeds from the Father. But it also has a bearing on the next clause of the Article: "Begotten from everlasting of the Father." The eternal generation of the Son is a truth which rests upon revelation, but which is also demanded by human reason. "It could not but be felt that the term Logos, denotes at the very least something intimately and everlastingly present with God, something as internal to the Being of God as thought is to the soul of man. In truth the Divine Logos is God reflected in His own eternal thought; in the Logos, God is His own object. This Infinite thought, the reflection and counterpart of God, subsisting in God as a Being or Hypostasis, and having a tendency to self-communication,—such is the Logos. The Logos is the Thought of God, not intermittent and precarious like human thought, but subsisting with the intensity of a personal form. The very expression seems to court the argument of Athenagoras, that since God could never have been ἄλογος, the Logos must have been not created but eternal. It suggests the further inference, that since reason is man's noblest faculty, the Uncreated Logos must be at least equal with God." [1]

[1] Liddon, *Bampton Lectures*, p. 228 f.

(*b*) The second portion of the Article enunciates the glorious truth of the Incarnation. "(The Son) took Man's nature in the womb of the Blessed Virgin, of her substance : so that the two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man." It is rather remarkable that the Holy Ghost is not mentioned in this portion of the Article. In the Apostles' Creed, belief is professed "in Jesus Christ . . . who was conceived by the Holy Ghost, born of the Virgin Mary." Similarly in the Nicene Creed, "who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

The Athanasian Creed explains the doctrine at greater length, but there is no mention of the Holy Spirit. "But it is necessary to eternal salvation that he also believe faithfully the Incarnation of our Lord Jesus Christ. The right Faith therefore is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man. He is God of the Substance of the Father, begotten before the worlds, and He is Man of the Substance of His Mother, born in the world; perfect God, perfect Man, of a reasoning soul and human flesh subsisting; equal to the Father as touching His Godhead, inferior to the Father as touching His Manhood. Who, although

He be God and Man, yet He is not two, but one Christ; one, however, not by conversion of the Godhead in the flesh, but by taking of the Manhood in God; one altogether, not by confusion of Substance, but by unity of Person. For as the reasoning soul and flesh is one man, so God and Man is one Christ." The Church of England declares boldly for the Virgin birth. The Collect for Christmas Day says: "Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin;" the proper Preface for the Feast of Christmas expands the statement: "Because thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin." It is the doctrine given to us by Holy Scripture, plainly and simply in the first and third Gospels, and by implication in the fourth, and in the Epistles of S. Paul. "Now these decisions (of councils embodied in creeds) do, it is contended, simply express in a new form, without substantial addition, the apostolic teaching as it is represented in the New Testament. They express it in a new form for protective purposes, as a legal enactment protects a moral principle. They are developments only in the sense that they represent the apostolic teaching worked out into formulas by

the aid of a terminology which was supplied by Greek dialectics." [1]

The Church of England does not argue the question as to whether sin made the Incarnation necessary, or whether there would in any case have been an Incarnation. It was a point about which the mediæval theologians were divided into two camps. The Nicene Creed seems to incline to the latter view, in stating that " for us men and for our salvation," the Son of God was made man. It suggests that the Incarnation is the highest point in the logical development of created life; the highest point in creation is not man, but the God-man. Perfect union between God and man, according to God's manifest plan of working along human lines, could only be achieved by such a method. Sin made it increasingly needful.

While keeping the festival of the Nativity of the Blessed Virgin Mary (Sept. 8), the Church of England does not hold the doctrine of the Immaculate Conception of the Holy Mother, primarily because there is no mention of anything of the sort in Holy Scripture. There are other reasons. The Fathers are all silent on the subject, and nothing was heard of it until the twelfth century, when the doctrine was condemned by S. Bernard. The miracle of the Incarnation is antedated by such a doctrine, and its uniqueness is taken away. In destroying the

[1] Gore, *Bampton Lectures*, p. 96.

complete womanhood of the Virgin, the doctrine serves to make unreal the perfect Manhood of Jesus; He would cease to be "the Son of Man" except in an allegorical sense.

The doctrine of the Incarnation is not without its difficulties, and many to-day raise the old questions of the Nestorians, the Monophysites and the Eutychians. But the Church has decided against all such opinions.

The Incarnation is naturally the foundation fact of Christianity. S. Paul bases all his teaching on the Resurrection, but this in turn depends upon the Incarnation. But its importance goes deeper than that. Seeing that God's plan was the union of individuals with Himself, the Incarnation was but the first step. By itself it is the unique manifestation of a union between human and Divine. It was God's seal set upon the sacramental principle inaugurated by God in the creation of a complex being. The Sacramental principle had to be extended in order that the Incarnation might not remain a unique incident, but might become an ever-active principle. The Sacramental rites of the Church are therefore methods by which the principles of the Incarnation are held out to each individual for acceptance or rejection.[1] This Sacramental system culmi-

[1] "God in Christ enters not alone into a man but into humanity. In the mind and gracious purpose of God all men are ultimately in Christ, even as all men are primarily in Adam. . . . In the Prayer Book the whole truth of God

nates in the Eucharist, wherein we are made partakers of the Body and Blood of Christ, that is, of His Incarnate Self. In it "our bodies are made clean by His body, and our souls washed through His most precious Blood, so that we may evermore dwell in Him, and He in us." In this way it can be seen that all the dogmata of the Church rest finally upon the Incarnation.

"The whole of our Christian creed, even those parts which seem most separable from it, or antecedent to it, are for us really contained in the one crucial doctrine of the Incarnation, that is, of the eternal Godhead of the Man Christ Jesus. And this will compel us once more to recognise the simplicity of Christian dogma. It does not mean a complicated system of arbitrary definitions upon a great variety of subjects of religious speculation, formulated one after another by human ingenuity, and imposed by human despotism upon the consciences of the unthinking or the submissive; it means rather the simple expression (guarded according to experience of

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is fully contained and clearly expressed—the truth of the predestination of humanity to Divine Sonship, of the Incarnation of God as the mean and condition of that inheritance, of Christ in the flesh of His own natural body, of Christ in the life of His mystical and spiritual body the Church, of Christ for all men as entitled to Baptism, of Christ in all who believe as realising their Baptism. The Prayer Book takes each divinely instituted Sacrament as a direct Word and Act of God, and takes God at His word in each."—W. P. Du Bose, *Prayer Book Dict.*, p. 405.

misconception) of the fundamental fact of the Incarnation together with such revelation as to the relations of the Divine Being, and the wonder of His work amongst men, as is clearly lit up by the event of the Incarnation itself, and is required for such apprehension of the meaning and effects of the Incarnation as Jesus Christ held to be meet and necessary for us.

"And so it is with all parts of Christian doctrine. If they would be found to be necessarily contained in a full unfolding of the great truth which the Creed so briefly and simply declares, then they really are parts of our faith, because they are really involved in the understanding of the threefold revelation to man of the Name of God, which is the sum-total of our faith. But if the Name of our God does not contain them, they are not in our creed or our faith."[1]

(*c*) And the third part of Article II deals with the Atonement. "(The Son) truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men."

The Apostles' Creed states simply that Jesus Christ "suffered under Pontius Pilate, was crucified, dead and buried," while the Nicene formula states that "he was crucified also for us under Pontius Pilate; he suffered and was buried." The Athanasian symbol merely states, "he suffered for our salvation." The Article is

[1] R. C. Moberley in *Lux Mundi*, p. 181.

a little more explicit and gives the doctrine of the Atonement rather more fully. The same thoughts are mirrored in some of the collects. The first Collect for Good Friday speaks of "this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross;" that for the First Sunday after Easter says, "Almighty Father, who hast given thine only Son to die for our sins;" while that for the Second Sunday after Easter is very similar: "Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life."

The Confession at Morning and Evening Prayer shows something of the meaning of sin as embracing both sins of omission and those of commission: "We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done."

The form of Confession in the Office for Holy Communion is more definite still: "We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy Divine Majesty." The exhortations in this Office speak of the redemption wrought

by the Passion and Death of Jesus Christ; for instance, the third runs as follows: "Above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life."

In these extracts we see that sin involves separation from God, and has as its chief result the fact that a sinner becomes tainted with guilt. It is obvious that the latter has considerable effect upon the individual in crippling his efforts at returning to God. His unworthiness prevents him offering satisfactory sacrifices, and makes it impossible for him, if unaided, to break down the barrier which sin has raised between the Creator and the creature. The offering of a worthy and acceptable sacrifice breaks down the barrier and helps to consecrate the sacrifices of the individual. Since sinful men cannot ever hope to offer such a worthy sacrifice, it remains only that a sinless man should do so. The importance of the Incarnation in its bearing upon the Atonement is seen at once. The objective character of the Atonement is well brought out by Dr. Dale and Dr. Moberley, whose works must be consulted by those who wish to pursue the subject. The

Church of England doctrine is well summed up in the opening words of the Prayer of Consecration in the Office for Holy Communion: "Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

It may be said at once that the Church of England does not discuss the many minor points and questions which may and do arise in connection with the Atonement. Probably many different theories are held with regard to them. The Church is content with the broad outline in the statement quoted above, and, indeed, nothing further is really required. The fact that Christ died for our sins, and that through the Resurrection the result of the Incarnation and the Sacrifice is the possibility of recreation and restoration, is all that is needed. Canon Mason rightly emphasises the simplicity of this doctrine. "In considering the redemptive work of our Lord Jesus Christ, the human conscience demands that the theory of it should be simple. No one can rest with confidence upon what is, on the surface of it, an artifice, a scheme. What are called forensic doctrines have seemed to satisfy many hearts, but only so far as they were right metaphors, parables hinting at a further truth

which was consciously or unconsciously felt to lie behind them. If our Lord's work be regarded as a cleverly devised legal contrivance, it repels instead of attracting; or if it does not actually repel, it invites criticism and admiration rather than worship and devotion. It is only when we strongly apprehend the naturalness of it all that we are able to embrace it with a hearty faith. Our Lord's redeeming work may be infinitely complicated. It may have many more aspects and a greater number of effects than we can imagine. It would not be natural were it otherwise; for all that is natural is complex. But its complications must be those which belong to life, capable of being resolved into a simple and majestic unity, and not the complications of a studied mechanism. This we firmly believe to be the Catholic doctrine of Redemption. However deep it goes, however subtle its adaptation to its purposes, however varied its results, the whole of Redemption rises, as it were without an effort, out of the fact that the Redeemer was what He was, and acted always according to His nature. We have already drawn attention to the truth that there was nothing far-fetched in the choice of a redeemer, but that He who undertook it, undertook it because it was His natural place to do so. And in like manner, His method of doing what He came on earth to do was natural and simple." [1]

[1] *Faith of the Gospel*, p. 171 f.

(*d*) Article III treats "of the going down of Christ into Hell." "As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell." The Apostles' Creed simply expresses belief that "he descended into hell," which is also the wording of the Quicunque Vult, though the article is not to be found in the Nicene Creed. It need hardly be stated that the reference is not to the place of torment which occupies so prominent a place in popular eschatology. Outside the Scriptural quotations, the word is not found in that connection in the Prayer Book. The mention of the descent into Hell (Hades) is an emphasis on the perfect humanity of our Lord, who thus entered fully into the experience of all men.[1] There is no specific mention of the activities of the Saviour in the regions of the departed. The work of Christ there is taken for granted, since it is stated clearly in 1 Peter iii. 19.

In the 1553 edition the following clause actually appeared, but was omitted in that of 1563 :—

Nam corpus usque ad resurrectionem in sepulchro jacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemadmodum testatur Petri locus.	For the bodie laie in the Sepulchre untill the Resurrection; but his Ghoste departing from him was with the Ghostes that were in prison or in Helle and did preach to the same, as the place of S. Peter doeth testifie.

[1] See Gibson, *op. cit.*, p. 169.

(*e*) Article IV deals with the Resurrection and what lies beyond.

(i.) "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature." These words form a commentary by way of amplification on the statements of the Creeds: "The third day he rose again from the dead" (Apostles'); "and the third day he rose again according to the Scriptures" (Nicene); "rose again the third day from the dead" (Quicunque). There are similar statements in collects and prayers, the most definite being found in the proper preface for the feast of Easter: "But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life." Our Lord made it plain that His Resurrection body was the same and yet not the same. Resurrection means "the transmutation of our physical constitution into a perfect instrument for the expression of personality." The perfect humanity of Jesus Christ was subject to human limitations, so that Resurrection was as necessary for the human Jesus as for us.

S. Paul makes the Resurrection a foundation fact of Christianity. "If Christ be not risen,

your faith is vain, ye are yet in your sins" (1 Cor. xv.). The Prayer Book lays emphasis upon this. Our Lord has not merely left us a perfect example, after which we are to grope helplessly; that were to close the Gospel history on Good Friday night. He not only "died for our sins," but "rose again for our justification." The Sacramental energies of the Church depend for their efficacy upon "the power of His Resurrection," that as Christ "died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness."

The Church of England leaves no loop-hole for those who advance explanatory theories with regard to the Resurrection, such as the visional or the apparitional. She teaches plainly the objective bodily Resurrection, and no other view can be reconciled with that teaching.

(ii.) "Wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day." The Creeds again speak in a very similar manner: "He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead" (Apostles'); "and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end" (Nicene); "He ascended into heaven,

he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their own bodies : and shall give account of their own works. And they who have done good shall go into life eternal, and they who indeed have done evil into eternal fire" (Quicunque). The Collects for Ascension-tide speak similarly, while the proper Preface runs thus : "Through thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory."

While we can well understand that the Ascension into heaven did not mean a physical ascent into the air, yet the Apostles could not have been expected to understand as much. We may be sure that the Church of England is right in laying some stress upon the visibility of the Ascension, for, as Bernard Weiss says, "Since the appearances of the risen One were all intended to make the disciples fully appreciate the fact of His bodily Resurrection, it is not difficult to suppose that this, His final departure from the earth, was made evident by His being enveloped in a cloud, and seeming to be drawn up to heaven with it." [1]

[1] *Leben Jesu*, II. p. 577.

The Ascension, involving the exaltation, is the crowning of the Easter feast. Christ "ever liveth to make intercession for us," a point brought out in the comfortable words in the Communion Office, where 1 John ii. 1 is quoted: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

That Jesus Christ will return again in glory to judge the living and the dead is a truth repeated often in the Book of Common Prayer. Outside the Creeds the Te Deum says, "We believe that thou shalt come to be our Judge"; the Collect for First Sunday in Advent follows the Creeds closely, and states that this judgment will take place "in the last day," which is sometimes called "the day of Judgment" (Litany and Office for Holy Matrimony), and sometimes "the day of the Lord" (Commination). The lot of the wicked is said to be eternal punishment, sometimes spoken of as "fire," sometimes "damnation." No doubt the language is borrowed from the apocalyptic ideas which were current at the time of our Lord, and which occur frequently in the Gospels, but it is too much to say that a material meaning was meant to be attached to these expressions. The sentences in the Burial Office show this: "O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the pains of eternal death. . . . Thou most worthy Judge eternal,

suffer us not, at our last hour, for any pains of death, to fall from thee."

The lot of the wicked is here explained as eternal death, that is, the opposite of eternal life, and a definition, or what amounts to one, is given of such death in the last clause, namely, separation from God.

The resurrection of the body [1] is taught in the Apostle's Creed (the Nicene Creed has "the resurrection of the dead") and the Quicunque Vult. In the Burial Office it is stated that Christ "shall change our vile body, that it may be like unto his glorious body." This does not really go far enough, for it leaves the impression that our resurrection will be analogous to His. This is not possible, since His Body saw no corruption, and He disclaimed being pure spirit, since a Spirit hath not "flesh and bones." As far as our own experience goes, "our bodies of

[1] The baptismal form of the Creed contains the phrase, 'the resurrection of the flesh,' thus literally translating the phrase in the old Roman creed. "But the 'resurrection of the flesh' is not a New Testament phrase, and it has offended many thoughtful minds. That the material elements of the body of flesh are to be re-collected and revivified at the Last Day is a doctrine which taxes faith seriously. But the phrase 'carnis resurrectio,' while useful as suggesting continuity between the present and future modes of our being, need not be taken so crudely; and it is with a wise instinct that the Anglican Church has preferred the rendering 'resurrection of the body' as nearer to the apostolic words (cf. Rom. viii. 11; 1 Cor. xv. 44)."—J. H. Bernard, *Prayer-book Dict.*, p. 613*a*.

flesh will be resolved into their original elements" (J. H. Bernard); but that does not settle the question, for what are we to say of those who are alive at the time of Christ's coming? Must they be slain and their bodies burnt, so as to resolve into their natural elements? The only possible answer to such questions is, "I do not know."

III. God the Holy Ghost

The fifth Article treats "of the Holy Ghost." "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God." The Creeds speak thus: "I believe in the Holy Ghost" (Apostles'); "I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets" (Nicene); "There is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the Glory equal, the Majesty co-eternal. . . . The Holy Ghost is of the Father and of the Son, not made, nor created, nor begotten, but proceeding."

There are two points of importance in these statements. First, there is the distinct personality

of the Holy Ghost, as consequent upon His Divinity. "The Catholic doctrine of the Deity of the Holy Ghost found a place from the first in the life and worship of the Church; in her worship because in her life. Yet the dogmatic expression of this truth will be sought in vain among the outpourings of Christian devotion. Until heresy attacked one by one the treasures of the traditional creed, they were held firmly indeed, yet with a scarcely conscious grasp; the faithful were content to believe and to adore." [1]

The Anabaptists are especially attacked, as in most of these Articles, for they reproduced most of the old heresies, notably that of Arius, and in consequence that of Macedonius.

The second point is the dual procession of the Holy Ghost, from the Father *and* from the Son. It is generally supposed that Eastern and Western Christianity are completely divided on this subject, the Western Church holding the doctrine of the dual procession of the Holy Ghost, the Eastern denying it. In point of fact the difference is only in the method of explaining the procession, the Western doctrine being that stated above, while the Easterns hold that the Holy Ghost proceeds from the Father *through* the Son, lest any should conceive two separate sources for the Holy Spirit. It may be stated that all the words after "the Holy Ghost" in

[1] Swete, *On the Early History of the Doctrine of the Holy Spirit*, p. 8.

the present form of the Nicene Creed formed no part of the original. They appeared in the form accepted by the Council of Chalcedon in 451, it being then supposed that they had been added at Constantinople in 381.

There is no need to speak of every place where the Holy Spirit is mentioned in the Book of Common Prayer, but there are one or two points which need to be noticed.

The proper Preface for Whitsunday deals with the phenomena observed on the first Christian Pentecost, as related in Acts. It, however, contains the doubtful statement, "giving them the gift of divers languages." The gift of tongues, as spoken of by S. Paul, does not seem to have this meaning, and although there is a formidable list of nationalities given in Acts, one or two languages would cover them all.

The chief activities of the Holy Ghost seem to be as follows—

(i.) The Holy Spirit is a gift to individuals and is personally received by them: "let us beseech him to grant us his Holy Spirit" (Absolution at Morning and Evening Prayer); the whole of the Confirmation and Ordination Services emphasise the same thought: "being filled with the Holy Ghost" (Collect for S. Stephen's day); "after we have received the Holy Ghost" (Article XVI).

(ii.) The operation of the Holy Spirit as the Agent of God in the Incarnation (as He had been

in the Creation) is brought out in the Creeds and in the proper Preface for Christmas. It naturally follows from this and from the special gift of the Holy Spirit after the Ascension, that He will continue to act as the special Agent of God in the Sacramental rites of the Church. This is a prominent thought in the Offices for Baptism, Confirmation, and Ordination, while the first benediction in the solemnisation of Matrimony points in the same direction. The amazing omission is the absence of any such acknowledgment in the Eucharist. In the First Prayer Book of Edward the Sixth these words occurred just before the consecration, after the pattern of all the ancient Liturgies : " Heare us (o merciful father) we beseech thee; and with thy holy spirite and worde, vouchsafe to bl + esse and sanc + tifie these thy gyftes, and creatures of bread and wyne, that they may be unto us the bodye and bloude of thy moste derely beloued Sonne Jesus Christe." The Scottish and American Prayer Books both contain such an *epiklésis*. The Anglican Liturgy cannot be said to be wholly devoid of it, since the opening collect preserves the intention, but most priests when celebrating probably use the old prayer in secret before commencing the Consecration prayer.

It is worthy of notice that the only metrical hymn in the Prayer Book is addressed to the Holy Ghost, the *Veni Creator Spiritus*, of which two translations appear in the ordinal.

The actual teaching of the Church of England, then, is that the Holy Spirit is the personal Agent of the Holy Trinity in the Church. In order that this may be fully appreciated, it is made clear that the gift of the Spirit is made in Baptism, and that a further step is taken for the strengthening of that gift in Confirmation. The presence of the Spirit is the same as that given on the first Christian Pentecost, and for the same reason. He does not come to take the place of an absent Christ, but to establish the ever-present Lord through an indwelling presence. By His presence the Lord Jesus Christ becomes established in the life, and through His operation that presence is perceived. By co-operation with His energies the Christian is enabled to make an increasing use of the power of the Divine life. In a sense, then, through the activities of God the Holy Spirit, each life may become a sphere to which the principle of the Incarnation is extended, and in time may manifest a reincarnation of the Blessed Lord.

Note.—The quotations from the Quicunque Vult in the preceding chapter are taken from Dr. Burn's translation, given in his work *An Introduction to the Creeds.*

CHAPTER III

THE BIBLE AND THE CREEDS

I

The latter portion of Article VI tells us which books of the Bible the Church holds to be canonical, and also tells us of the value of those not held to be such, which are commonly called the Apocrypha. Thus, "In the name of Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church." The importance of this statement is to be gauged by the opening clause of the Article, which says: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

With regard to the Apocrypha we are told: "The other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." The "canonical" books are those which are found in the Hebrew Scrip-

tures, the others finding a place in the Septuagint, the Alexandrine Greek version. The word "Apocryphal" has passed through many vicissitudes, but may now be taken simply to connote "extra-canonical." In the matter of the Old Testament, therefore, the Church of England differs from the Roman Church. The Latin versions were compiled from the Septuagint, and as the Council of Trent ordered that the canonical books should be those "contained in the old Latin Vulgate edition," the Roman Canon of Scripture contains all that we hold to be Apocrypha, with the exception of 3 and 4 Esdras and the Prayer of Manasses.

The Church lays great stress upon the importance of the reading of Holy Scripture in her services. An Epistle and Gospel are appointed for every celebration of the Eucharist, the former being as a rule taken from one of the Epistles of the New Testament, though occasionally some other portion of Scripture, such as the Acts, the Apocalypse, or one of the Old Testament Prophets is used. Concerning the lessons at Morning and Evening Prayer, there are special instructions following the Preface, headed "The Order how the rest of Holy Scripture is appointed to be read." It opens thus: "The Old Testament is appointed for the first Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Calendar is appointed.

"The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year twice, once in the Morning and once in the Evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and certain Proper Lessons appointed upon divers Feasts."

The present lectionary dates from 1871, and seeing that a revision was then made possible—all subsequent attempts have been abandoned—it is a matter for deep regret that the work was not done more thoroughly. The present lectionary is far from satisfactory, and it is quite time that the matter be taken in hand again. There is, as a general rule, an alternative first Lesson provided for Sunday Evenings, as it is not infrequent to find Evensong said twice in cathedrals and large parish churches.

The Church of England makes no reference in any part of the Prayer Book to the subject of the inspiration[1] of the Scriptures, save in the Collect

[1] "The Church is not tied then by any existing definitions. We cannot make any exact claim upon any one's belief in regard to inspiration, simply because we have no authoritative definition to bring to bear upon him. Those of us who believe most in the inspiration of the Church, will see a Divine Providence in this absence of dogma, because we shall perceive that only now is the state of knowledge such as admits of the question being legitimately raised. . . . Nor does there appear to be any real danger that the criticism

for the Second Sunday in Advent, which runs: "Blessed Lord, who hast caused all Holy Scriptures to be written for our learning," which is an echo of the Epistle for that Sunday, taken from Romans xv. Thus, while the Church of England uses a Book which was drawn up before modern critical theories were thought of, yet there is nothing in the formularies or official statements which is in conflict with those theories. It is true that in the Authorised and Revised Versions of the Holy Scriptures we have such headings as "The Epistle of Paul the Apostle to the Hebrews," "The Second Epistle General of S. Peter"; but it is nowhere stated that these headings are authoritative, and the results of modern critical research are at least so far accepted that it is generally allowed on all hands that the Epistle to the Hebrews was not written

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of the Old Testament will ultimately diminish our reverence for it. In the case of the New Testament certainly we are justified in feeling that modern investigation has resulted in immensely augmenting our understanding of the different books, and has distinctly fortified and enriched our sense of their inspiration. Why then should we hesitate to believe that the similar investigation of the Old Testament will in its result similarly enrich our sense that 'God in divers portions and divers manners spake of old times unto the fathers,' and that the inspiration of Holy Scriptures will always be recognised as the most conspicuous of the modes in which the Holy Spirit has mercifully wrought for the illumination and encouragement of our race?"—Bp. Gore in *Lux Mundi*, pp. 263, 266. See also Dr. Sanday's *Bampton Lectures*.

by S. Paul. The actual authorship of any particular book is not a matter of great importance. The important thing is that the several books are pronounced to be canonical, and the teaching in them is accepted by the Church as authoritative, and she is "a witness and keeper of Holy Writ" (Art. XX).

But the chief testimony to the value of the Bible in the eyes of the Church is to be found in the continuous use of passages and extracts in every service, and the added fact that Biblical words and phraseology are everywhere employed. "Nothing in the Prayer Book is more striking than its copious and frequent use of the Bible; even the casual reader cannot help noticing this. We find passages of Scripture, sometimes longer, sometimes shorter, introduced into the Prayer Book services in different ways and for different purposes. . . . Put together, these probably occupy about half the time taken up by the Prayer Book services as used in an ordinary parish church.

"But this is by no means all. Those parts of the Prayer Book which are not direct quotations from the Bible are simply saturated with Bible words, Bible expressions, and Bible ideas" (J. W. Tyrer, *Prayer Book Dictionary*, p. 98 f.).

At the revision of 1662 all lections which are given in the various Offices were taken from the Authorised Version of 1611, but the older version of the Psalms and Canticles, which had been

taken from the Bishops' Bible, were allowed to remain.[1]

It was thought necessary to have a separate Article dealing with the Old Testament. Article VII reads thus: "The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral."

The Church of England thus adopts the attitude of S. Paul in holding that "the Law is a schoolmaster to bring us to Christ." It could not be said that the old prophecies were intended to foreshadow the coming of Jesus. Indeed most, if not all of them, referred to events which were shortly to come to pass, and the attention of the prophets was focussed on contemporary history. Thus the birth of Immanuel, spoken

[1] "Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth."—*Book of Common Prayer.*

of by Isaiah, was a sign given to Ahaz. Yet there is a secondary sense, discoverable without great straining of the meaning, in which most of them might be said to be Messianic, and applicable to our Lord. The Old Testament gives the picture of a gradually developing theology, and is an important part of the "Preparation in History for Christ." The Church does not pledge herself to belief in the literal truth of the Creation story, or of the Flood story, but she sees truth and instruction in both. In the same way she does not uphold the old doctrine of the verbal inspiration of the Bible, but she firmly believes that the Scriptures were inspired, and she makes a great point of their primary importance.[1] Article XX illustrates this: "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and keeper of holy Writ, yet, as it ought not to decree anything against the same,

[1] Perhaps I may be allowed to quote, in this connection, words which I have written elsewhere on another topic. "The splendid function of the Church of England during the Reformation was to preserve a balance between two opposing factions on many matters of doctrine. A like opportunity is before her to-day in the matter of Biblical criticism and its application to theology. Will she take it?"—*Apocalypse of Jesus*, p. 20.

so besides the same ought it not to enforce anything to be believed for necessity of Salvation."

It is obvious that the Church existed a long time before the Bible. The Bible was written by members of the Church, and the Canon of Scripture was finally established by the Church in conclave. When we read through the New Testament we are struck by the fact that it was compiled that men might know the certainty of those things wherein they had been orally instructed (Luke i. 4). But seeing the diversities of Churches as the preaching of the Gospel spread further and further, it was necessary that there should be some final court of appeal when controversies arose. "What, then, is the function of Holy Scripture? It is to be the perpetual criterion of teaching. It is the quality of tradition that it deteriorates, it becomes one-sided. Thus there is no doubt that Christian doctrine would have undergone considerable alteration if there had been no court of appeal. The departure from primitive doctrine which in fact took place in the mediæval Church was, as I have said, mainly due to the fact that the Church abandoned this constant appeal to Holy Scripture as that which is the sole final criterion of the faith. The Church, then, is the primary teacher; the Bible is the final court of appeal in all matters which concern the faith and morals of the Christian Church. 'The Church to teach, the Bible to prove'—that is the rule of faith." [1]

[1] Gore, *Mission of the Church*, p. 44 f.

One of the promises made by each candidate for the Priesthood is that he will " be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same." With the increase of education and of general study of the sacred Scriptures, it becomes increasingly necessary that the clergy should keep abreast of the times in the matter of sacred study, and yet in view of the endless demands made upon the time available by parochial calls and organisations, it becomes increasingly difficult for them to be more than *dilettanti*. Most rural deaneries have their clerical societies with monthly meetings, at which papers are read and discussions follow. The central Society for Sacred Study issues a syllabus from time to time, and its local representatives are ready to give any help or advice that is needed; but as a general rule the pressure of parochial work makes wide reading impossible. Whatever may be the results arrived at by many continental scholars, involving positions which are not infrequently at variance with the Christian Creed, yet such scholars have frequently discovered problems which really and truly exist, and which are not, as some imagine, phantasmagoric creations of diseased brains. It is useless to ignore these problems, since many of the laity have read of them and need help and guidance. Moreover, the discovery of such problems results in deeper study, and this, in turn, issues in a better understanding of the inner meaning of much which has

been but superficially treated in the past. The Church of England preserves an open mind on these subjects. There are safeguards against carrying theories into extremes in the Creeds. It is true that some individuals break through these boundaries, and refuse to acknowledge any limitations. There will always be such people in every walk of life. Their very existence makes the need of a higher standard of knowledge all the more pressing.

II

In Article VIII we read : " The three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed : for they may be proved by most certain warrants of holy Scripture."

The Christian Creeds were originally personal confessions of faith which were rehearsed by those who were candidates for Baptism. In the fourth century the Arian controversy began a series of attacks upon the faith of the Church, and the various Councils drew up definite forms of faith. We are not now concerned with the history of these symbols. The simplest form of these goes by the name of the *Apostles' Creed.*[1] It is a strictly Western Creed, being unknown in the

[1] " Several reasons have been assigned for the title which the Apostles' Creed bears. (1) Rufinus of Aquileia, in his

East until a late date. It is probably the latest of the three enumerated in the Article in its present form, but is an amplification of the old Roman Creed, and represents the oldest form of confession of faith; it contains the central facts of the faith, without the special phrases which were coined at the various Councils in order to guard against the different errors.

This form of the Creed is found in Morning and Evening Prayer, and in the Catechism; it is given in question form in the Baptismal Offices and in the form of service for the Visitation of the Sick. There are certain differences in phraseology in these two forms. The question form has "only begotten Son" where the other has "only Son"; "went down into hell" in place of "descended into hell"; omits "from the dead" in the Resurrection clause; inserts "at the end of the world" in the Judgment clause; reads "remission of sins" for "forgiveness of sins";

Commentary on the Creed (*c.* 400), records the tradition that it was so called because each of the Apostles before leaving Jerusalem had contributed one of its twelve articles. The tradition is, of course, disproved by history, since some of the articles did not appear till several centuries after Apostolic times. (2) Others have found the origin of the title in the fact that the Creed contains the body of doctrine taught by the Apostles. (3) A third theory is that, since it is the Creed of the only Church of the West founded by an Apostle, it is called the Apostolic or Apostles' Creed as the see was called the Apostolic see."—J. S. Johnston, *Prayer Book Dict.*, p. 34.

" resurrection of the flesh " for " resurrection of the body "; " everlasting life after death " for " the life everlasting."

The *Nicene* Creed is somewhat different in form from that which was drawn up at the Council of Nicæa in 325. The most important addition is that of the words " filioque " in the clause which deals with the Procession of the Holy Spirit. It involves a doctrinal position from which the Eastern Church dissents, and in the Eastern form of the Creed the words are omitted to this day. The clause " I believe one Catholic and Apostolic Church " differs in two respects from the original forms. The best Greek text has " and in one holy catholic and apostolic Church "; the Reformers inserted " I believe " and cut out the " in," and for some unknown reason the word " holy " dropped out. The first of these might possibly be said to be an improvement; the second is a serious defect.

In the Western Church this form of the Creed is invariably used at the Eucharist; in mediæval times it meant little or nothing to the laity, who were ordered to say the Apostles' Creed while the Priest was reciting the Nicene. In the East no other form of Creed is used, this serving for all purposes. The authorship of the *Athanasian* Creed has been much discussed, but nothing definite has been arrived at. It was probably written in Latin in the fifth century, but the name

of Athanasius was not connected with it until the eighth century. Many are the traditions regarding its authorship, but the real author remains unknown.

The Creed stands by itself in the Prayer Book under the heading "At Morning Prayer"; the following Rubric gives the necessary directions as to its recitation: "Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing." It will be seen that the intention of the Church is that the Creed should be recited on the great Festivals, and about once a month throughout the year.

A large section of the Church of England has been agitating for some time with a view to having the compulsory recitation of the Creed removed.[1] As it stands in the Prayer Book some

[1] Professor Burkitt, himself a "liberal," addressed the Cambridge branch of the English Church Union in 1910. His subject was "Some thoughts on the Athanasian Creed"; the address is published by Messrs. Bowes and Bowes. The following "thoughts" are instructive: "The objections to the Athanasian Creed are two: (1) that it is unkind, and (2) that it has too much dogma for now-a-days. It is

of its statements are open to misunderstanding. A better translation would go far towards settling the unrest. Thus, the opening verse, which says "Whosoever will be saved, before all things it is necessary that he hold the Catholick Faith," should really read, "Whosoever willeth to be in a state of salvation," etc., and similarly

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thought cruel and barbarous to damn a man merely for wrong opinions, especially about matters of religion; besides, most people would add, the doctrines asserted in the Athanasian Creed are really somewhat improbable in themselves.

"I am occupied to-day with what the Athanasian Creed is trying to say, not with the manner in which it says it. What it tries to say—what in fact it does say most emphatically, and for saying it is condemned—is that wrong opinions bring punishment for those that hold them. The unorthodox, those who are mistaken in their ideas, will come to grief, even though they 'mean well.' This is a very unpopular doctrine at the present time with the majority of the electorate, but let us remember that it is sincerely held about very important matters by those who have gone through a training in science. For all its unpopularity with the half-educated, I venture to think that it is not only true but salutary. If you fall into deep water you will get wet, whatever the motives may have been that made you enter the water. And further, if you hold a sufficiently erroneous theory of swimming, you will be drowned. But this, of course, is exactly the opposite of what the modern Englishman thinks about religion. He believes that right thinking about God and man and their relation to one another doesn't matter, because in the end every one will get a non-contributory Old-Age Pension in heaven, whatever his opinions may have been.

"The average Englishman profoundly—no, not profoundly—doggedly disbelieves in the value of thinking rightly, in the value of theory."—p. 33 f.

in other verses. But even then verse 2 would still remain a stumbling-block: "Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." The verse can only be meant to refer to those who have been brought up in this Faith, and who subsequently fall away from it; but even then many are offended at the statement, particularly in days when the doctrine of eternal punishment is not popular. Dr. Burn's comment is instructive. "Weak consciences are caused to stumble, and the need of some alteration of the use becomes urgent, because we cannot be always teaching that we claim our right in this instance to qualify the statement and to bring it into harmony with the Revealed Truth that God 'willeth all men to be saved and come to the knowledge of the truth,' and that when self-will rejects all the overtures of His mercy it will stand self-condemned because it has sinned against light and love. But we refer the judgment of God, and therefore shrink from all appearance of judging those who through invincible ignorance fail to accept the truth here and now" (*Prayer Book Dict.*, p. 590).[1]

[1] Two customs in connection with the recitation of the Creeds may be noticed. The first is that of turning to the East. "It was the custom in the early Church (though it was perhaps not universal) for the candidate for baptism to turn to the West, the region of darkness, when making the act of renunciation (ἀποταγή) of the devil, and then to turn to the East, the region of light, when making the act of

We must include under this heading the hymn "Te Deum laudamus," which is said or sung after the first Lesson at Morning Prayer. Again we have a Latin Symbol which comes to us from the fifth century, the author of which is unknown. In the First Prayer Book of Edward VI it was ordered that this hymn should be used daily throughout the year except in Lent, when the canticle "Benedicite, omnia opera," or The Song of the Three Children, should take its place. The same rule is very generally followed now.

There are three verses in which the translation might be improved. The ninth verse runs thus in the Latin: "Te martyrum *candidatus* laudat exercitus," which is very imperfectly rendered "The *noble* army of martyrs." The old English version gave "The preiseth the white oost of martiris." The reference certainly seems to be to the vision of the Apocalypse (vii. 9, 13, 14), so that "white-robed" would be better than

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submission (συνταγή) to God. This latter often took the form of a baptismal Creed. . . . Our custom of facing the East when saying the Apostles' Creed, and by analogy, the Nicene Creed. . . . comes from transferring this baptismal custom to the other offices."—A. J. Maclean, *Prayer Book Dict.*, p. 293. The other custom is that of bowing at the holy Name of Jesus. One of the Canons (18) of 1604 makes this order: "When in the time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present." The confining of this act of reverence to the Creed is a typical example of unintelligent worship.

"noble." In the sixteenth verse the Latin gives "Tu, ad liberandum, suscepturus hominem;" the obvious reference to the Incarnation is lost in the translation "when thou tookest upon thee to deliver man." The old English versions were probably responsible for the present translation; they gave "Thou wert not skoymes (squeamish) to take the maydennes wombe, to delyver mankynde." The old Irish texts have "ad liberandum *mundum*," but this is probably a gloss. The version in the Primer of 1535 gives the best rendering: "Thou (when thou shouldest take upon thee our nature to deliver man) didst not abhor the Virgin's womb." In the twenty-first verse we find that the word "munerari," which appears in all versions anterior to the sixteenth century, has been changed to "numerari;" thus we get in our version "Make them to be *numbered* with thy saints," whereas it should read "Make them to be gifted with thy saints." The hymn is one with which we are all so familiar, and which has become so endeared to us in its present form by a hundred associations, that it would not be advisable to make these changes, but we shall do well to remember these points. This profession of faith—for it is nothing less than that—is often sung upon occasions of great national rejoicing, as at the Jubilee of the late Queen Victoria, it is also not infrequently sung as a last act of praise at the close of great festivals.

III

These Symbols bring before us the teaching of the Church in respect of Faith. All that teaching is summed up in the phrase "The Faith," as when we pray, in the Prayer for all Sorts and Conditions of Men, "that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life"; sometimes the more definite phrase "The Catholic Faith" is used, as in the Athanasian Creed. The great foundation facts are set out in the three Creeds, but the superstructure is found described in the Catechism and in the Thirty-nine Articles. The appeal of the Church of England is to the Holy Scriptures and to the practice of the Primitive Church. The Reformers took their stand upon this, maintaining that all the accretions which were discoverable in mediæval times must be submitted to this test, "Can these things be justified from Holy Scripture?" But it did not follow from the fact of Reformation that there was to be any uncertainty as to the Catholic Faith; it is all fully and clearly stated in the Book of Common Prayer. However true it may be that custom has sanctioned a wide latitude with regard to ceremonial usages, nothing could justify such a latitude with regard to doctrine, for such could only be attained at the expense of truth. And the central point of this Faith is

"Jesus Christ, our Lord," as every prayer eloquently testifies. Article XVIII says, "Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved." But it is made abundantly clear that the act of Faith which will win salvation is not merely the passive expression of belief. In the Catechism our children are taught that their duty towards God is "to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life"; a very comprehensive definition of "faith." So in the Litany we have an instructive commentary upon this, which shows us that faith is a matter of the heart, if it is to have practical issues, as well as of the head: "That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;" and the result of this is shown in the next petition: "That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit." The concluding prayer of the Litany unites faith and practice in the same way: "Grant that we may put our whole trust and confidence in thy mercy and evermore serve thee in holiness and pureness of living." In

short, faith is not a simple passive act, as is widely supposed by the thoughtless; it is at once the spur to continual effort, and the law by which is made possible the communion with God that issues in strength to carry the effort through. Canon Scott Holland's weighty words rightly express all that is meant by faith. "The faith, which is to be ours to-day, must be a faith of to-day. It cannot remain at the level of childhood, when nothing else in us or about us is the least childlike. It cannot babble out in pretty baby-language, when the situation with which it has to deal is terribly earnest, serious, perilous, and intense. It must be level with its work; and its work is complicated, hard, disciplined; how can it expect to accomplish it without effort, without pain, without training, without intricacy? The world is old, human life is old, and faith is old also. . . . It has a history, like everything else; and it reaches us to-day, in a form which that history behind it can alone make intelligible" (In *Lux Mundi*, p. 29).

And faith in Jesus Christ means faith in His promises in obedience to His commands. And the Church of England makes it clear that faith is essential for an appreciation of the meaning of Sacraments, and for the assimilation of the Sacramental grace so necessary for true growth. Thus the after effects of Baptism, the use that is of the great gift of regeneration, depend, not only upon repentance, but also upon "faith,

whereby they steadfastly believe the promises of God made to them in that Sacrament." Similarly with regard to the Blessed Sacrament of the Body and Blood of Christ, we are told that " the mean whereby the Body of Christ is received and eaten in the Supper is Faith." It would not be true to say that the mean whereby the Gift is in the Sacrament is Faith; but Faith is the mean whereby the Gift is assimilated and made use of.

The importance of faith can hardly be over-estimated, but the meaning of this wonderful power and its obligations are seriously under-estimated on all hands. The teaching of the Church, however, is clear and consistent, so that the fault lies entirely with the individual.

CHAPTER IV

THE CHURCH

I

ARTICLE XIX speaks of "the visible Church of Christ," which must be taken to mean "the Church militant here in earth," as the heading to the prayer in the Office for Holy Communion has it. This implies that there is a portion of the Church which is invisible, and distinct from the visible, though a part of it. It is of the former that we must treat first.

(*a*) The definition given in the Article is this: "a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." In the Creeds there are certain attributes of the Church given; the Church is "One, Holy, Catholic and Apostolic." But this represents an ideal which at present is not being realised. Yet the truth of these designations is not to be sought in the results of human thought and action, so much as in the underlying principles which are evident in the constitution of the Church, according to her own idea.

To speak of the visible unity of the Church

under present conditions is manifestly absurd, and attempts to bring about "corporate reunion," though well-intentioned, are, under existing circumstances, foredoomed to failure.[1]

[1] "Once more I must beg you to take long views—to remember that a hundred years is as nothing in the life of a Church or a nation. We shall none of us live to see the torn robe of Christ sewn together again. Reunion in the twentieth century is a dream; and impatience on our part may only put it off longer. I think you must admit the justice of this observation. The idea of reunion with Rome on any terms except complete submission is really childish. To hold such an expectation is to show that a person has wholly misunderstood the position and policy of the Roman Church. . . . We do not hear so much now of a *rapprochement* with the Eastern Church, a very pleasing and romantic idea, especially to those who, like myself, very much prefer the Greek Fathers and their theology to the Latin. In this scheme nothing more than mutual recognition is thought of, which makes the idea more reasonable; but I cannot think that we should gain much by associating with the State Church of a semi-barbarous autocracy, sunk in intellectual torpor and gross superstition. . . . There remains the notion of reunion with the Protestant dissenters, who, we are reminded, are busy federating among themselves. . . . The time may come—and I hope it will—when the immense majority of English Christians may be content to worship under the same roof; but assuredly we shall not live to see it, and overtures to the other Protestant bodies seem to me, I regret to say, quite premature.

"Reunion then, in the sense of fusion with any other Church or Churches, is not a question of practical politics. I entirely agree with the words—I forget who uttered them—that the idea of a common Christianity, behind all denominational loyalties, is one which we should steadily hold before ourselves, and encourage by every means in our power."—Dean Inge, *The Church and the Age*, p. 63 f.

But, since unity is one of the chief marks of the Holy Spirit's work, and since indubitably "there is one Spirit," it can only be supposed that ultimate reunion is not merely a phantasmagoric dream. It is our bounden duty to pray, one and all, that it may be restored in God's good time, but at present we can do no more.

According to the Baptismal Offices a baptized person has thereby been "incorporated into the Holy Church," so that there is at least this fundamental truth that is common to all Christians and which may some day afford a basis of agreement, namely, belief in one Lord Jesus Christ, into Whose Name we are baptized. It is in this sense that the old Bidding prayer of the Church speaks of "the whole congregation of Christian people dispersed throughout the whole world," a definition of the Church which is truly Catholic and opposed to the too commonly eclectic use of the word. It suggests at least a possible element of unity.

The visible unity of the Church has been hopelessly impaired by the continued refusal of men to agree on any other matters connected with the Faith, so that there are very many in the world who are of the Church but not in it, a disagreeable inversion of our Lord's definition of the right relation of the Christian to the world (John xvii. 11, 16). But the Lord also cherished the hope that one-ness would be a distinguishing mark of His followers (John xvii.

21), so that the Church's optimism is justified, and she rightly preserves her belief in a basal unity which awaits development.

The holiness of the Church has been even more impaired by the conduct of her members. And yet the Body of Christ, the collection of Christian believers, in which the Holy Spirit ever works, and in which the life of Christ is ever active in self-manifestation, cannot fail to possess a sanctity which no human actions can ever destroy. The whole aim of the Church is " that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." The Church of England naturally believes that she is doing her best to serve these ends, but she nowhere condemns the efforts of others, nor does she deny that they may be making in the same direction.

The objective in view is " to set forth God's glory and set forward the salvation of all men." To this end the Church is the dispenser of truth and grace. It is her function to teach her children " perfectly to know Jesus Christ to be the Way, the Truth, and the Life, that following in the steps of the holy Apostles, they may stedfastly walk in the way that leads to eternal life," and further to minister grace through the Sacraments so that all may " truly serve God in holiness and righteousness all the days of their life." Holiness is an attribute of the Church as

being instinct with the Divine life, and is also the objective of all her energies as being the surest method of giving glory to God.

The word " Catholic " has a magnificent significance, but it has been largely appropriated by the Roman communion, a usurpation which is tacitly acquiesced in by popular usage. The Church of England stoutly maintains her right to be considered a part of the Catholic Church. While she protested as vigorously as any against the encroachments and errors of Rome, yet nowhere in her formularies does the word " Protestant " appear, lest there should be any misunderstanding concerning her claim. In the Litany the word is translated, " That it may please Thee to rule and govern Thy holy Church *universal* in the right way," and the same expression occurs in the prayer for the Church militant, " beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord." And the meaning is quite easily understood by one who knows the contents of the Book of Common Prayer. The Church of England finds herself bound by unbroken ties to the Apostolic Church; the two are one, and the one Church is " built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone."

While it had been found necessary in Reformation times to make alterations in the then generally accepted order of service, the guiding

principle had been "that the main body and essentials of it (the Church) (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day." [1]

But it is also recognised that the Church of England is only a part of the Church universal, though no attempt is made to define that body very precisely. Thus, in the Preface to the Book of Common Prayer it is specifically stated that in making such alterations any suggestion which was "either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain," [1] was rejected. The suggestions made by the Puritans at the great conferences and the remarks made upon them by the bishops and others, form an instructive commentary on the Book of Common Prayer with regard to many points about which there might be otherwise some room for doubt.

In Article XXXIV reference is made to "tradition," which is an appeal to the primitive Church. It enunciates a condemnation of any who "through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority." The

[1] Preface to Prayer Book.

Article lays stress on the fact that each particular or national Church has power to ordain changes and abolish ceremonies, but it is implied that the traditional body of doctrine must not be interfered with, and that it is contained in this book. At the inception of the Church of England the principle was laid down by Gregory the Great, who advised Augustine to compose a Liturgy for the newly-founded Church from those of the Churches of Rome, Gaul, or any other locality (see Bede, *Ecclesiastical History*, i. 27); thus the divines at the Reformation had very good precedent for their procedure.

Similarly the Apostolic nature of the Church is clearly indicated in various places in the Book of Common Prayer; it consists of an Apostolic succession in the ministry and a holding to the Apostolic tradition concerning doctrine. The desire at the Reformation was to return to this tradition and to sweep away the accretions which had accumulated during the centuries. The Church of England was compelled, in this mood, to maintain that the Church of Rome had erred in matters of faith. She does not affirm that therefore the Church of Rome no longer formed part of the Catholic Church, though the Papacy did retaliate upon her in that way; she merely points out some of the errors into which she, in common with that section of the Church, had fallen, and makes the endeavour to return to primitive purity of doctrine.

Statements are frequently made in all seriousness, in one form or another, to the effect that the Church in this country was Roman Catholic before the Reformation. Such woeful ignorance as to the history of the Church of England is intolerable and leads to many misconceptions. There was, of course, no new Church inaugurated at the Reformation. The Church of England has existed as such since the time of Augustine, the phrase "Church of England" occurring in Magna Charta and other important documents. It is true that she was in communion with the Church of Rome, but from time to time she asserted herself in order to resist Papal aggression. When she set about the task of reforming her doctrines and service books, a similar movement was on foot in the Roman Church, and the work of revision was entrusted to a certain Cardinal Quignon, who actually produced a reformed breviary. Many hints were taken from this work by those who were responsible for producing our own Prayer Books, but Quignon's volume was not acceptable to the people of France, so that it never came into general use, as we have seen above.

It was the Church of Rome that broke off the relations which had existed, and not the Church of England. But neither this nor the Reformation itself involved any break of continuity in the character of the Church of England, though that contention has been advanced by Roman

Catholic controversialists. This is made clear in the Preface to the present Book of Common Prayer, where we read "the service in this Church of England these many years hath been read in Latin to the people." There can be no mistaking the meaning of this sentence in its bearing upon the subject of continuity.

In one of the Canons (XXX) put forth in the year 1604 we have this statement. "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any suchlike Churches, that it doth with reverence retain those ceremonies which do neither endanger the Church of God nor offend the minds of sober men." It may be true that no one pays much attention now-a-days to these Canons, though it is more than doubtful whether they should be treated thus cavalierly, but at any rate they demonstrate beyond all argument the mind and temper of the Church of England upon this and other questions.

(*b*) There is no definition given in the Book of Common Prayer of the Church triumphant, but it is generally held that the Saints and Martyrs who "have washed their robes and made them white in the Blood of the Lamb" (Rev. vii. 14) have their place in it, in addition to the angelic beings who surround the throne of God. The Church of England pays special

honour to both Saints and Angels in setting apart certain days in the Calendar for particular observance. Some of these are " red-letter days," each having a special Collect, Epistle and Gospel for use at the Holy Communion. They include a commemoration of All Saints and of S. Michael and all Angels. In the Collect for the former we are reminded that God has " knit together his elect in one communion and fellowship in the mystical Body of His Son," and a reference to this fact is found in the Apostles' Creed, where belief is professed " in the communion of Saints." The exact state in which the Saints at present exist is left undefined, so that their relationship to the rest of the departed is somewhat vague, as is the case in Holy Scripture. The main point seems to be that they are one with all the faithful departed and with the Church militant on earth in " the Body of Christ," an expressive phrase which denotes the closeness of communion. Other Saints are mentioned in the Calendar, but no direction is given as to how these days are to be observed. It is a common custom to use the Collect for All Saints' day on these occasions. It is made quite clear that no undue veneration of the Saints is to be tolerated, since practices which had been common in the past were seen to have detracted from the full worship that is due to God alone. Thus " the worshipping and adoration as well of images as of relics " is strongly condemned in Article XXII. The

use of images and pictures is not forbidden, and it has been authoritatively stated as a judicial decision that sculptured representations of the Crucifixion, for instance, are allowable, so long as they are representations of historical events.

" Invocation of Saints " is bracketed with the above, and all are said to be " fond things vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." It is to be noticed that it is the " Romish doctrine " on these heads that is condemned. The Council of Trent considered them at a time later than that at which the revised edition of the Articles was published, so that the Article cannot very well be said to condemn the modern Roman doctrines, since the abuses of the period were dealt with by that Council. The Book of Common Prayer certainly contains no instance of the Invocation of Saints, and may be said, therefore, to discourage the practice, but it is more than doubtful whether it could be held that the indirect Invocation of the prayers of the Saints was contrary to the teaching of the Church of England, since the prayers of those who are fellow-members with us of the Church of Christ must certainly be of value, and as S. James says, " The effectual fervent prayer of a righteous man availeth much " (v. 16). The abuses of the time and the many and grievous superstitions demanded drastic treatment, so that

in the official formularies there is no hint of anything beyond due honour which ought to be accorded to the heroes and heroines of the Faith.[1]

[1] "It may be that there are things which the souls of the dead, though equal to, like unto the angels, still 'desire to look into'; that the events of this visible world, or of other regions of the invisible, lie beyond their ken. But this much may at least be said with but small chance of error: that, if they remember (and the consciousness of personal identity is, as we have seen, inseparable from memory), then, if we believe in the Communion of Saints, if the perfected Christian character does not lose that which was the crowning grace and excellence of the imperfect, they cannot but pray for those whom they have loved on earth; for the whole Church militant in its temptations and its conflicts."—E. H. Plumptre, *The Spirits in Prison.*

"The saints in Paradise are ever interceding mightily with God for their struggling brethren on earth. If they are capable of speaking to God at all, or of holding in any way intercourse with Him—if the memory of the earth abides with them and the love of the brethren beats in their hearts, it is impossible, when memory recalls life's struggles, and love makes them full of sympathy for their brethren, but that they should give expression to real sympathy to Him with Whom they have such intimate intercourse. Nor can we believe that the holy saints are absolutely ignorant of the Church's need on earth. The fact that the ranks of the redeemed in Paradise are being constantly recruited from the Church on earth would make this improbable, if saint, indeed, holds intercourse with saint. That the saints have a knowledge, more or less extensive, of what passes in the Church on earth, is surely involved in the fact that 'we are come to the spirits of just men made perfect.' That it is not a full knowledge of all that happens I quite believe; for such a knowledge were not, to my mind, consistent with their bliss. But be its limits what they may,

The Church is regarded, then, as a tripartite unity which is so close and real as to be unimpaired by such an incident in man's eternal existence as death. Life is the school, the prologue; from hence we pass to a state of which little is known, since Revelation is strangely reticent on the subject. But away beyond the shadowy realm lies an eternity of joyousness for the faithful Christian. But there is also an alternative. The solemn warnings of Jesus with regard to the wilful and impenitent sinner are reiterated. The Creed of S. Athanasius speaks fully as to the " Catholick Faith " ; it states that those " who wish to be in the way of salvation " must keep it " whole and undefiled." The position is perfectly justifiable; it applies to the present order of things and to the members of the Church, who speaks only for herself and her own children. Others hold that such belief is not necessary, and they have a perfect right to their opinions. The responsibility is wholly their own, but there is little reason or logic in the attitude of those who claim membership of a body when they do not agree with its tenets.

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it is knowledge wide enough to sustain their interest, and to win the great blessing of their prayers. Mingled with much incense, the prayers of the saints are offered by our Great High Priest upon the Golden Altar which is before the Throne."—G. Body, *The Present State of the Faithful Departed —a Sermon.*

The Church is held to be a visible society in which are enshrined the gifts of truth and grace. The Holy Bible is the acknowledged guide, and from its hallowed pages the truth is spelt. But in the recognition that the Church existed before the Bible, the Church of England believes that the interpretation of the Scriptures is the prerogative of the Church, and not that of individual members. Modern criticism demands that the Bible should be subjected to the same treatment as any other book, which, in a proper sense, the Church would allow, but many modern critical writers go far beyond their own axiom in demanding far more proof of authenticity for an Epistle or Gospel than they do for the work of some ancient historian or poet. It is true that the compilers of the Book of Common Prayer did not contemplate any of the modern theories and that they tacitly accepted conventional tradition; but in view of the advance of scholarship the Church cannot be held to be opposed to a reverent and scholarly treatment of the Scriptures; indeed, by general consent she welcomes it, the feeling of the majority being in accord with Dr. Harnack's weighty words, "The evangelical faith need fear no test that can be applied to it. It can bear a strict and methodical scrutiny of the facts which form its historical foundations, nay, for its own sake it must demand such scrutiny, for while it has no concern with Pilate's speculative question—What is truth?—yet the knowledge

of the truth is assigned as its mission, and there, too, its promise will be fulfilled.[1]

The Church believes firmly in the Divine institution of this visible society, as well as of the ordered ministry which is necessary for the proper dispensing of the Word and Sacraments. She pronounces no condemnation upon those who differ from her as to definitions of these essentials, but feels bound to say that in her opinion they have erred in matters of faith. The latitudinarian character of the Church, an inevitable legacy from the period in which she restated her Faith and reformed her service books, makes uniformity in details impossible. The principle upon which her formularies were drawn up was this: "In necessariis, unitas; in dubiis, libertas; in omnibus, caritas;" and this actually found expression in a rubric in the First Prayer Book, "As touching, kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures: they may be used or left as every man's devotion serveth without blame."

As matters stand at present various bodies of Christians should agree to differ as to methods of worship and principles of governance, but they should be able to meet upon common platforms to deal with matters touching the common weal. Such a state of things is becoming increasingly possible, and occasions are found for putting it into practice, but religious

[1] *Christianity and History*, p. 68.

differences are too much to the fore, and the phrase "our common Christianity" is still singularly lacking in meaning.[1]

II

The Church of England has a great deal to say on the subject of discipline. Article XXVI

[1] "Let us further remember, with a view to hastening the happy healing of our unhappy divisions—which we pray and hope for, but shall not live to see—how very partial, how very external, almost superficial, those divisions are. Has the Church of Christ ever been divided in the chambers where men shut their door and pray to their Father who is in secret? Do we not all pray the same prayers? Has it ever been divided in the service of praise and thanksgiving? How many of us know or care which hymns in 'Ancient and Modern' were written by Roman Catholics, which by Anglicans, and which by Dissenters? Has it ever been divided in the shelves where we keep our books of devotion? *The Imitation of Christ*, Taylor's *Holy Living and Dying*, *The Counsels of Father John Sergieff of Cronstadt*, Penn's *No Cross, No Crown* jostle each other near our bedhead, and do not quarrel. The mystics all tell the same tale. They have climbed the same mountain, and their witness agrees together. . . . Has Christendom ever been divided in the world of letters? Do not Biblical scholars, historians, philosophers, forget their denominational differences, and work side by side in the cause of truth? Lastly, are we divided in philanthropy and social service? Do we not unite, naturally and spontaneously, in the warfare against vice, crime, and injustice? These are no slight bonds of union. They embrace by far the greater part of our life as children of God and brethren to each other. Is it not much that we already have in common? Let us not magnify the institutional barriers which part us at public worship, but at no other times."—Inge, *op. cit.*, p. 64 f.

points out that since no minister speaks in his own name or by his own authority, therefore the unworthiness of the minister does not hinder the validity of any Sacrament. Indeed, if it were so, the members of the Church would be in a perpetual state of anxiety as to whether they had received a Sacrament or no. The Article concludes by stating that every endeavour is to be made to discover the evil ministers so that, after due trial, they may be deposed. This is only right and proper, and great care is taken to see that all precautions to preserve the high standard requisite for the ministry are observed. The Clergy Discipline Act gives power to the Bishop to proceed against any individual when information has been laid by properly qualified persons. And a similar attitude is taken up with regard to the laity. In the rubrics which stand immediately before the Office for Holy Communion it is ordered that those who intend to partake of the Sacrament "shall signify their names to the Curate, at least some time the day before." One reason for this is given in the following paragraph. "And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented

and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may."

The Curate is also enjoined to see that those who have "malice and hatred" between themselves be reconciled. If one of them be ready to make amends, but the other remain obstinate, he is to admit the penitent and refuse the other. In any case where refusal of Communion is found to be necessary, the Curate is to inform the Bishop within fourteen days, and the Bishop is to proceed against the offender "according to the Canon." Such a person is then to be formally excommunicated until due penance is done. Article XXXIII further states "That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto." Owing to extreme laxity of discipline in the eighteenth century, these rubrics have become almost dead letters. If any priest acts in accordance with them a storm of protest arises, though, of course, he is quite within his rights. It is a state of things much to be regretted, as due discipline is essential.

The Book of Common Prayer is just as emphatic on the subject of self-discipline. Each person is evidently expected to have a definite rule with regard to the seasons and services of the Church. All are to communicate three times in the year at the least, of which Easter is to be one; and for further guidance in self-discipline "a table of the vigils, fasts, and days of abstinence" is given in the Calendar. The Evens or Vigils before certain important Feasts, the forty days of Lent, the Ember days at the four seasons, the three Rogation days, and all Fridays in the year except Christmas day, are set down for observance. The proportion of professing members of the Church of England who carry out these rules is probably small, but the obligation remains none the less. No definition of fasting or abstinence is given, but that affords no excuse for the entire non-observance of the days or seasons. Similarly the Book gives special Collect, Epistle, and Gospel for certain Feasts which fall on a week-day more often than not, but they are similarly disregarded, many churches being closed on such days, except when they happen to fall on a Sunday. Such a total disregard of the plain directions of the Church are wholly inexcusable.

The meaning of the season of Lent is explained in a special Office appointed for use "on the first day of Lent, and at other times, as the Ordinary shall appoint"; it is called "A Commination." A short prefatory exhortation enun-

ciates certain principles. "Brethren, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend." The Office is to be used "until the said discipline may be restored again, which is much to be wished." The end in view is that the congregation "may the rather be moved to earnest and true repentance." That continued repentance is necessary for those who wish to remain in a state of grace is shown by the fact that it is referred to as a necessary condition for both Baptism and Holy Communion.

In the first exhortation in the Communion Office repentance is defined as consisting of self-examination, confession and full purpose of amendment of life. The directions with regard to private confession are dealt with elsewhere, suffice it to say here that this practice is strongly recommended to those who wish to have "a full trust in God's mercy and a quiet conscience."

In intention, then, the suggestions of the Church of England with regard to discipline are adequate and complete; inasmuch as the carrying out of the several injunctions is left to the choice of the individual, these suggestions are often totally disregarded, but the perfectly

voluntary nature of the discipline makes for effectiveness in cases where it is accepted, and the necessity for it, as well as its usefulness, is being more widely recognised every day.

III

Ceremonial is still one of the vexed questions of the day. The Book of Common Prayer contains directions which, no doubt, were thought to be perfectly clear and simple. " The Chancels shall remain as they have done in times past. And here it is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth."

But while the minds of the compilers of the Book may have been clear on the subject, it is not quite certain what is meant by the second year of King Edward the Sixth. Strictly speaking it began on January 28, 1548, and ended on January 27, 1549. But later in the year 1549 the " First Prayer Book of Edward the Sixth " was issued " by the authority of Parliament," and most people would agree that reference is made to that book and to certain " Orders in Council " which were issued in the same year.[1]

[1] " The traditional view refers the words to the First Prayer Book; but this was not in fact in use by authority of Parliament till the third year of the reign. But the

It is usual to speak of the "six points" of ceremonial, which are Eastward Position, Eucharistic Lights, Eucharistic Vestments, Wafer-bread, the mixed Chalice, and Incense.

(*a*) The fact that the Holy Table did not

Uniformity Act of 1552 spoke of the Act of 1549 as 'made in the second year,' and other instances of a similar laxity of expression can be found in Acts of Parliament (*Guardian* for 1899, p. 695). On the other hand the clause on the face of it points to a certain year—the year before the introduction of the Prayer Book; it was so understood at the time by Sandys (*Parker Corr.*, p. 65); and Queen Mary's Act (I Mary, Sess. 2, c. 2) in the same way referred to a year and not to any book. The objection to this view is the difficulty which besets it of finding an adequate interpretation for the words *by the authority of Parliament.* The traditional view seems the more probable; the Act of 1559 merely copied the mistake of 1552, and so the error went on. But the rubric, even if it refers to the book and not to the year, covers more ornaments than the few *expressly mentioned* in the First Prayer Book. Such an admission must be made, unless it is contended that not only minor things such as cushions, hassocks, etc., but also greater things, such as organs, or even the usual episcopal dress, are illegal. Which is absurd." —Procter and Frere, *New History of the B. C. P.*, p. 362 n.

"It is impossible here to discuss the whole problem, but it is evident that the Edwardine vestments remain legal, unless it can be proved that the Advertisements (of 1566) were such a formal taking of further order under the section 25 of the Elizabethan Act as to abrogate the use of all vestments except those expressly enforced by the Advertisements. It is open to grave doubt whether this can be proved."—*Ibid.*, p. 364. Similarly Vernon Staley, Art. "Ornaments of the Minister" in *P. B. Dictionary.* But for another view see also Art. "Ornaments Rubric," by G. Harford.

always occupy its present position in the Chancel serves to complicate the question as to what exactly is meant by the various directions as to the position to be taken by the Priest during the Celebration of the Holy Communion. He is ordered to commence the service "standing at the North Side of the Table." At the time when this rubric was drawn up the Holy Table stood at right-angles to its present position; the expression "north side" was then quite clear, whereas in its present position there remains only a north end, which can hardly be referred to. It seems probable that the old position of the First Prayer Book is meant, namely, "before the middle of the Altar." There was no alteration made in this rubric when the Table was once more set altar-wise, but a direction was inserted before the Prayer of Consecration, to the effect that "the Priest, standing before the Table, shall say, etc.," which can hardly admit of any other interpretation than that he should adopt the Eastward Position.[1]

[1] At the famous trial, *Read and others* v. *the Bishop of Lincoln*, the Archbishop (Benson) held that the Eastward Position was legal, and on these grounds: "In order to make the act described an illegal act, it would be necessary to prove that no interpretation or accommodation of the term *North Side* except *North End* was correct in point of language, and that the position at the north end had been required by at least some authority since the last revision, and that no other had been practically permitted. That is not proved."—*Lambeth Judgment*, p. 45.

(*b*) There is no mention of Lights for the Holy Table in the First Prayer Book, but it is evident that they were in use as the "Orders in Council" ordered the use of two lighted candles at the Eucharist, adding by way of explanation, "for the signification that Christ is the very true Light of the world."

(*c*) There are definite orders given in the First Prayer Book as to "the Ornaments of the Minister." In a rubric set before the Office for "The Supper of the Lord, and the Holy Communion, commonly called the Mass," we read, "Upon the day and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy Ministry, shall put upon him the vesture appointed for that ministration, that is to say: a white Alb plain, with a vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest, in the ministration, as shall be requisite: And shall have upon them likewise the vestures appointed for their ministry, that is to say, Albs with tunicles."

At the end of the same Book "Certain notes for the more plain explication and decent ministration of things, contained in this Book" are appended. The first of these runs as follows: "In the saying or singing of Matins and Evensong, Baptizing, and Burying, the minister, in parish churches and chapels annexed to the same, shall use a surplice. And in all Cathedral

Churches and Colleges, the Archdeacons, Deans, Priests, Masters, Prebendaries, and fellows, being Graduates, may use in the choir, beside their surplices, such hoods as pertaineth to their several degrees, which they have taken in any university within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that Graduates, when they do preach, should use such hoods as pertaineth to their several degrees."

The orders are clear and intelligent, and leave no doubt as to what ought to be done.

(*d*) Wafer-bread, that is, specially prepared unleavened bread for use at the Communion, was treated of in a rubric at the close of the Office for Holy Communion.

"For avoiding of all matters and occasion of dissention, it is meet that the bread prepared for the Communion, be made, through all this realm, after one sort and fashion: that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one shall be divided in two pieces, at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesu Christ."

In the present Prayer Book permission is given to use ordinary bread. "And to take

away all occasion of dissention, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten." [1]

The words "it shall suffice" provide an alternative from the older custom, the phrase occurring in that sense in other places in the Book.

(*e*) The custom of mingling a little water with the wine in the Chalice was very old, and has always been observed in the Church of England. No direction is given in either Book with regard

[1] "It was ordered in 1549 that to avoid dissension the bread should be uniformly *unleavened and round as it was afore, but without all manner of print, and something more larger and thicker than it was*, and thus should always be divided at the distribution. But in 1552 permission was given to use ordinary bread instead, provided it be of the best quality; this provision survives as the present rubric. In Elizabeth's reign the rule of 1549 was revived by the Royal Injunctions with the 'force of law'; but it met with great opposition and was after a time not enforced, and common bread became more usual than wafer. At the revision in 1661 the rubric was left practically unaltered, though rival proposals in favour of a more explicit statement were made, one expressing a direct preference for wafer and the other a preference for common bread. Thus on the face of it the use of wafer is tacitly assumed and the use of common bread is expressly conceded; but the Judicial Committee of the Privy Council has twice ruled that the rubric directs exclusively the use of common bread."—Procter and Frere, *op. cit.*, p. 500 f.

to it, but in the now famous Lincoln Judgment the Archbishop directed that the mingling should take place before the service.

(*f*) No direction touching incense is to be found in either Book. But inventories of church furniture and equipment are available, which tell us much about the customs in general use during the second year of Edward the Sixth, and later, and censers appear among the articles enumerated. According to the Book of Common Prayer, therefore, they should still be retained and be in use. In 1899 the two Archbishops were asked for an opinion on the subject, and while admitting that the use of incense is both Scriptural, and lawful in church out of service time, yet they were of opinion that it should not be used *during* any service of the Church, since it is not specifically mentioned in Elizabeth's Act of Uniformity. This is only an opinion and is not *ipso facto* binding; but a bishop can, of course, direct his clergy to comply with it. There are many other lesser points of Ceremonial with which it is not necessary to deal here. Those who may wish to pursue the subject further, and form an opinion as to what amount of Ceremonial was common in the services of the Church in the second year of Edward the Sixth, should read Dr. Dearmer's able work, *The Parson's Handbook* (Henry Frowde). Those who do not wish to use any Ceremonial beyond what is actually necessary for the conducting

of the services plead the custom of the Church in the eighteenth century and the first half of the nineteenth; while those who do employ it point to the Book of Common Prayer. It must be left to the reader to decide which have most reason on their side.

IV

So far as the principle of worship is concerned the Book of Common Prayer, as its title suggests, gives directions only for public worship, though there are occasional counsels with regard to private devotion. At the commencement of the Book proper there is given "The Order for Morning (and Evening) Prayer, daily throughout the Year." This provides for the reading of Holy Scripture according to the plan indicated in another Chapter, and the recital of the entire Psalter once every month. At the end of the section "Concerning the Services of the Church," which is placed next after the Preface, occur these paragraphs:

"Though it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

"And all priests and Deacons are to say daily

the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause.

"And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him."

Thus, while the clergy are ordered to say the Offices daily, it is suggested that those who have the time should attend the recital of the Offices in the parish church, and that those who have not the time should use the same for their private devotions.

The two Offices are constructed upon the same plan, the differences between Morning and Evening Prayer being slight. A collection of excerpts from Holy Scripture is set at the commencement of the Office, all dealing with the subject of sin, of which "some one or more" shall be read by the Minister. Then follow an exhortation to repentance, a general confession of sinfulness, and "The Absolution, or Remission of sins, To be pronounced by the Priest alone, standing; the people still kneeling."

If, in the absence of a Priest, a Deacon be the Minister, he substitutes a prayer for this absolution. The principle that the Church maintains

concerning posture in her services is that men should kneel to pray, stand to praise, and, as a matter of custom, the congregation is seated during sermons and the reading of Holy Scripture; an exception to the latter custom is made in the case of the Holy Gospel at the Eucharist, when it is usual to stand.

After the recitation of the Lord's Prayer by all there follow certain versicles and responds, and then Psalm xcv., after which the Psalms appointed for the day are said or sung; after each Psalm is to be repeated the Gloria Patri. The first lesson is then read, from the Old Testament, after which comes the *Te Deum*, or the *Benedicite*. The second lesson, from the New Testament, is then read, followed by *Benedictus* (Luke i. 68) or Psalm c., after which come the Creed, the Lord's Prayer, and more versicles and responds. The Office is completed with prayers; first the Collect for the week, a second for peace, and a third for grace. After the intimation that "In Quires and places where they sing, here followeth the Anthem" (which points to churches or cathedrals where the Office is rendered chorally every day) follow five prayers, for the King's Majesty, for the Royal Family, for the Clergy and people, a Prayer of S. Chrysostom, and the last verse of 2 Cor. xiii. as a conclusion.

A set of prayers and thanksgivings are provided for use on "several occasions" which are "to

be used before the two final prayers of the Litany, or of Morning and Evening Prayer;" the Litany is ordered to be used "after Morning Prayer, upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary."

At Evening Prayer the Song of the Blessed Virgin, commonly called *Magnificat*, from Luke i. or Psalm xcviii., follow the first lesson, and the Song of Symeon (Luke ii. 29) or Psalm lxvii. follow the second lesson; while after the Collect for the week are said "the second Collect at Evening Prayer," and "the third Collect, for aid against all perils." In other particulars the Office is the same as that for Morning Prayer.

It is evident from the Prayer Book that the chief service for the Lord's Day is the Eucharist; after the recitation of the Nicene Creed the "Curate" is commanded to announce "what Holy-days or Fasting-days, are in the Week following to be observed," and to give out any other necessary notices, after which "shall follow the Sermon." There is no provision for Sermon or notices at any other service, which presupposes that the service at which the largest congregation will be found is the Eucharist. It will be noticed that certain parts of this service may be "said or sung." When we read this in conjunction with the rubric before the last five prayers at Morning or Evening Prayer, which speaks of "Quires and places where they sing,"

we see that an alternative use is contemplated. But from the rubric concerning Cathedrals and Collegiate Churches and Colleges, as well as from other indications, we come to the conclusion that only one Celebration was contemplated, and that (where possible) was intended to be rendered chorally. This would be at an early hour, say eight or nine o'clock, in the morning, and it would be preceded by Morning Prayer, in which we speak of having been safely brought "to the beginning of this day." It may be true that modern conditions demand more frequent celebrations, in order that every one may have the opportunity of making their Communion, but they cannot be said to demand a full choral Celebration at midday, still less that the first act of public worship should take place at eleven o'clock. The sacredness of that hour is a fetish that has grown up in the last century or so, and contrasts strangely with the practice of the early Christians, who, according to Pliny, used "on a fixed day to assemble before daylight and sing by turns a hymn to Christ as God; and they bound themselves by an oath (*sacramento*), not for any crime, but not to commit theft or robbery or adultery, not to break their word, and not to deny a deposit when demanded." We know from other sources that this meeting was to celebrate the holy Mysteries. Of course the word "sacramentum" would only have a technical meaning for a Roman soldier.

The principle of approach to God in public worship, then, is, first penitence, then praise, and then prayer; and all this is to be grouped round the Figure of the Lamb as it had been slain, which involves the pleading of the eternal Sacrifice, as the central point of worship. It is evident, also, that private devotions should follow the same pattern, the object being that we should understand that " worship " is something which covers the whole of life, so that " all our doings may be ordered by thy governance, to do always that is righteous in thy sight."

The rules governing discipline, penitence, and Communion are dealt with elsewhere, but we may here note that they are carefully thought out, and are intended to be obeyed. The Church does not force her ministrations upon those who do not wish for them, but her system is wonderfully complete, and every help is offered to those who need it.

But perhaps the note which is chiefly emphasised by the Church of England is that which strikes us in the title attached to the Book wherein her formularies are enshrined. It is the Book of *Common* Prayer. Few errors are more rampant in devotion, or are more ruinous to it than selfishness. And in the forms of devotion provided in this Book a large and important part is given to the congregation. Before being admitted to the Holy Communion each person is brought to the bishop in order that the

Apostolic hands may be laid upon them. This is the distinct ordination to the lay priesthood. As members of that body each person has a definite part to play in the public worship of the Church. This was especially brought out in the abolition of private Masses. A congregation is necessary for the completion of the great Act of pleading the Sacrifice of Christ, and the congregation forms a part of the consecrating body of worshippers, having its responses to make, and sealing the words of the Consecration Prayer by the great Amen. Thus members of the Church are never encouraged to take an individualistic view of devotion. Even their penitence is something that is due to the body, since their sins have degraded the general level of sanctity, and have injured it. The principle must be remembered in all private devotions, and the tendency to mere selfishness checked. The ideal to be always kept in mind is, "I believe in the communion of Saints."

CHAPTER V

THE SACRAMENTS

ARTICLE XXV treats "Of the Sacraments." "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's goodwill towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him." The Catechism makes this meaning rather more clear in telling us that Sacraments are "outward and visible signs of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."

It is obvious that the Sacramental principle here set forth corresponds to our complex nature. The first Sacrament was the creation of man, of which God was the celebrant. The outward and visible sign was the material body; the inward, invisible thing signified was the "breath of life" or the soul. When man by a misuse of his glorious gift of freewill marred the perfection of this Sacrament, God in His love celebrated another, the Incarnation. The old outward sign

was retained, but the thing signified was the Life of God Himself. In itself, however, the Incarnation presented us with a unique phenomenon. This Sacramental principle was, therefore, extended in the Church, so that man might thus become a partaker of the Divine Nature. The application of the principles founded by the great acts of our Lord's human existence, is everywhere insisted upon in the Prayer Book, as when we say in the administration of Holy Baptism, " that as he died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness." We cannot thus carry out the principles founded by Jesus Christ unless we are helped by the grace of God; and, while this grace is given in a hundred differing ways, yet there are certain methods of obtaining it, according to the promise of Christ, which are in part human and natural; we call them Sacraments.[1]

These are undoubtedly " badges and tokens of Christian men's profession," but the Zwinglians, followed by the Anabaptists, protested that they were nothing more. It need hardly be said that this was clean contrary to the teaching of the Church from the beginning, and in pursuance of the scriptural and primitive teaching, the Article

[1] " All grace flows from the humanity of Christ, and the Sacraments are main channels, whereby that grace flows into the soul. Christ is the chief and principal worker in all Sacraments, as a function of His everlasting Priesthood. They work in us by means of the institution of Christ."—Bp. Forbes, *On the Articles*, p. 442.

goes on to show that Sacraments are more than this. They are " sure witnesses " or " pledges to assure us " of the certain reception of the Gift of God, together with the grace that It brings. And to make assurance doubly sure, we are taught that they are " effectual signs of grace," that is, signs which bring their effect with them; the Catechism avoids all chance of misunderstanding by saying " signs of an inward and spiritual grace given unto us, as a means whereby we receive the same."

The outward and visible sign, then, has a double significance. It is a pledge and assurance of the reality of the particular gift offered to us at a particular moment. If it does not mean this, it means nothing at all, and the definitions given above are false and misleading. As Canon Mason truly says, " A gift to be had anywhere would by most of us be found nowhere. It is a mercy that we are shown where, and when, and how the spiritual gifts we most need may be with absolute certainty appropriated by every one for himself. For this very reason it is most important that we should not so interpret the promises which Christ attached to the Sacraments as to make the reality of the grace there offered depend upon the faith of the worshippers."[1]

It is true that the Twenty-eighth Article says that " the mean whereby the Body of Christ

[1] *Faith of the Gospel*, p. 279 f.

is received and eaten in the Supper is faith," but a little earlier in the same Article the Gift is spoken of as "*given*, taken and received," which implies a gift apart from any particular attitude of the recipient. Moreover, faith is not a creative power, it is merely assimilative. The function and value of faith will be seen when we come to the inner part of a Sacrament. This assurance is naturally a concession to human weakness, and we value it as such, but we do not state that grace is not given in any other way. The Bishop of Oxford has well stated the position : " Though, in Hooker's words, 'It is not *ordinarily* God's will to bestow the grace of Sacraments on any, but by the sacraments,' yet God is not tied to any special channels. There are no such things as exclusive means of grace, means of grace as to which one can say, 'God worketh here, not elsewhere.' But this, after all, is no novel concession. 'Deus non alligatur sacramentis suis,' it was said of old." [1]

But the outward signs are also " means whereby we receive " ; they are channels through which the grace is administered. This, coupled with the assurance, can only mean that in every Sacrament there is the very reality of the Gift promised, apart from any question of faith. If, for instance, a child is to wait until it is capable of repentance and faith before it receives the promised gift attaching to this Sacrament, infant

[1] *The Mission of the Church*, p. 24.

Baptism becomes a mere " badge and token," at the time of its administration. A New Testament parallel will show the force of this argument. Jesus Christ demanded faith as the medium necessary before He carried out His works of healing. But when a man brought his child to be healed he was not told that the child must wait until it was capable of faith, before it could receive this gift. The faith of the father was accepted and the child was healed. The Church of England adopts the very same attitude; faith is demanded of the Godparents : " Doubt ye not therefore, but earnestly believe that he will favourably receive this present Infant," etc.

The bearing of all this is more clear when we come to consider the Thing signified in a Sacrament. This also has a double significance. It is rather misleading to say, as does Principal Battersby Harford, " The Church of England in her formularies and services knows nothing of any virtue of either sacrament apart from reception." [1] We shall be referred by those who state this to the Twenty-ninth Article, which says : " The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ." As we are referred to S. Augustine, to S. Augustine we must go. What he tells us is this : " Aliud est Sacramentum

[1] *Prayer Book Dictionary*, p. 726.

aliud Virtus Sacramenti." Dr. Maclear's comment on this is to the point: "S. Augustine, balancing with sound judgment the *objective* and *subjective*, distinguishes in a Sacrament, (i) the *Sacramentum* or material sign; (ii) the *Res Sacramenti*, or Spiritual Grace; (iii) the *Virtus Sacramenti*, or 'wholesome effect, or operation.' The two former have their objective reality quite independently of the recipient. But the *Virtus Sacramenti*, or 'salutary effect,' is wrought out only in such as worthily receive this holy mystery. In other words, while a Sacrament confers Grace *ex opere operato*, i.e. by virtue of the Gift of God, who originates it, it has not its salutary effect *ex opere operato*, for that effect depends (in part) not upon mere mechanical reception, but upon human moral correspondence." [1]

The Baptismal Service for Infants bids us not doubt that God will receive the Child, embrace him with the arms of His mercy, and give him the blessing of everlasting life. The prayer that follows the exhortation which contains these words, asks that God will "give his holy Spirit to this Infant, that he may be born again." There is no doubt that this is the Gift of Baptism, and it is certainly conferred at the moment of the performance of the rite. But it is equally certain that the child is quite incapable of making

[1] *Introduction to the Articles of the Church of England*, p. 307 n.

any use of the Gift until it arrives at an age when it can understand the nature of the Gift. But even then it would be but a very small proportion of Christians who would be sufficiently spiritual to know how to set about the task of using it. Indeed, it is hardly too much to say that the Christians of the world as a whole would find no use for it at all, and very soon " the last state of that man would be worse than the first." It is not difficult to see, then, that an attendant grace is needed to enable and empower the recipient to make the best use of the wondrous Gift of God. Thus the Baptismal Service concludes with an exhortation in which the Priest calls upon the people to " give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning." There we have the hope expressed that the Gift may be properly used, and the prayer to that effect is a prayer for grace.

All this is as true of the Sacrament of the Body and Blood of Christ. In the prayer of humble access there is a petition that " we may *so* eat the flesh of thy dear Son Jesus Christ, and drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us." In the post-Communion prayers there is no reference to any condition upon which the actual feeding depends, else where

were the nature of a Sacrament? Rather it is taken for granted that those who receive these holy mysteries are fed with the spiritual food of the Body and Blood of Christ. But again, the Gift is of such a transcendental nature as to be practically useless to man by itself. The prayer, therefore, goes on to ask, "And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such works as thou hast prepared for us to walk in."

Both the need and the promise of grace are here recognised, and the fact is simply stated.

There is no need to draw out the same truth with regard to all the Sacramental rites, but we may take one as evidence for the rest, and we cannot fail to see the point of what has already been said. In Holy Orders the outward and visible sign is the laying on of Apostolic hands; the thing signified is the priesthood. But the two together form the sacrament. The reality of a man's priesthood does not depend upon his faith at the moment of his ordination, or at any subsequent time. From the time of the laying on of hands, and because of that fact, he is a Priest. But the Church of England duly recognises the need for a virtue or grace in order that the recipient may carry out the duties of the Priest's office worthily, and this is distinctly laid down in her formularies. The special petition to be inserted into the Litany at an ordination

runs as follows: "That it may please thee to bless these thy servants now to be admitted to the order of Deacons (*or Priests*), and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name." Again, the Bishop prays thus before the singing of the *Veni Creator Spiritus:* "Almighty God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same."

Grace is given, then, to the recipient of each Sacramental rite to make the best possible use of the holy Gift which forms the inner part of the Sacrament; to the regenerate, grace to lead the rest of life according to the beginning; to the confirmed, "that they may daily increase in the holy Spirit more and more;" to the married, that they "may live faithfully together, and may surely perform and keep the vow and covenant betwixt them made"; to the penitent, "that those things may please him that we do at this present, and that the rest of our life hereafter may be pure and holy": to the ordained, "that they may faithfully serve before thee to the glory of thy Name"; and to the communicant, that "we may evermore dwell in him and he in us." Here is the evident value of faith, which could not create a Gift that was not already there, but which can and does assimilate both the Gift and the power that it brings, so

that a Sacrament becomes something infinitely greater than a " badge or token."

The Church of England presents to us in this way a complete Sacramental system, which is called for by the complexity of human nature. Man is not only spirit, therefore the other side of his nature has to be considered. This was recognised in the Incarnation, when the message of God to man was set forth in the human way, in order that man might fully understand. But the Incarnation had to be brought home to each individual, and that in the human way also. " The religion of the Incarnation could not possibly be merely spiritual. It not only started with sacraments from its very origin; but it was essentially and fundamentally sacramental to the core. For what is the Incarnation itself but a sacrament, the sum and substance of all sacraments ? When, therefore, theologians called Baptism and the Eucharist extensions of the Incarnation, they were using no rhetorical metaphors, they were literally and accurately correct. For these ordinances, with the sacramental network which insensibly gathered round them, were the means and witness of that consecration of the body, as an integral element in our whole personality, which it had been the work of the Incarnation to effect. . . . Thus the growth of the sacramental system was an historical necessity; which, despite of the religious materialism into which it too frequently lapsed, was part and

parcel of that great reclamation of the material world for God, which began with the Word made Flesh." [1]

The principle of the Incarnation was finally established when God set His seal to it in the Resurrection and the Ascension. It is for this reason that S. Paul makes the Resurrection the foundation of the Christian Faith. And following his example the Church refers far more frequently to the Resurrection than to the Incarnation; but the former includes the latter. The Resurrection did not supersede the Incarnation, for the one depends upon the other for its reality.

The Church also follows S. Paul in using the title "Jesus Christ," in order to show the importance of the Incarnation for the Christian religion. The dual title is all the more necessary in days when men are seeking to see a chasm between the historical Jesus and the Christ of the Creeds, a chasm that has been bridged over, they maintain, by the myth and legend which accumulated round the historical figure in the first two centuries. Both the great facts mentioned above come under this head, but the Church maintains that the historicity of both is essential to the salvation of the world.

But while the Sacraments are perforce administered to individuals, they are not intended to indicate that either the Church or the world

[1] Illingworth, *Divine Immanence*, p. 79.

are only of importance as consisting of so many individuals. The personal aspect of salvation is the least important, and only exists as being the most natural way of carrying out the plan of God, and as affording to each the opportunity to participate willingly in its fulfilment. The primary importance of the Sacraments is not a personal thing at all, and this is a point which the Church emphasises, and would have us always bear in mind. The worship of the Church is a corporate worship, and the end she has in view in the administration of the Sacraments is the perfecting, the edifying of the Body of Christ. Thus, it is especially stated that Holy Baptism is only to be performed " when the most number of people come together," a rubric which is entirely disregarded. There is no warranty whatever for making the occasion a purely family affair, since the community at large ought to be interested in the fact of the admission of a new member. Moreover, this aspect of the Sacrament is emphasised in the course of the service itself. In the opening exhortation the result of being baptized with water and the holy Ghost is said to be that the Infant is " received into Christ's holy Church, and made a lively member of the same." In the following prayer reception " into the ark of Christ's Church " is mentioned, and throughout the service the same thought is prominent.

All this is as true of the Eucharist. The prayer

for "the whole state of Christ's Church militant here on earth" sets forth the principle, which is to the fore throughout. In the exhortations it is made quite clear that the feast is a corporate feast, and in the second of the post-Communion prayers we thank God for feeding us in these holy mysteries with the spiritual food of the most precious Body and Blood of His Son; and that He assures us thereby of His favour and goodness towards us; and that we are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people. The mediæval practice of private Masses had done much to obscure this truth, and steps were taken to provide against them, by ordering that there should always be two or three to communicate with the Priest. The matter is thus admirably summed up by the Bishop of Oxford: "The gifts of grace are made part of a visible system through the ministry of the Sacraments. What are Sacraments? They are outward, visible, and also social, ceremonies intended for the conveyance of spiritual gifts. There is the gift of regeneration, the gift of the indwelling of the Holy Ghost, the gift of the bread of life, the flesh and blood of Christ. Now these are spiritual gifts, and we can conceive of their having been given through purely invisible channels; in fact, they *are* given by channels which, as I say, are not only visible, but also social. Baptism, through which is conveyed

the Spirit's gift of regeneration or incorporation into Christ, is an outward ceremony, and an outward ceremony which, at the same time, is social. It is a ceremony of admission into a visible society. Confirmation, by which is bestowed the indwelling of the Holy Ghost, is an act of benediction, the laying on of the hands of the chief ruler of a society upon one of its members. The Eucharist, again, in which is given and taken the body and blood of Christ, is an outward ceremony, and a ceremony which, in its material basis, involves a fraternal meal. Each of the Sacraments is not only a visible, but also a social institution; such as involves that men are to be admitted into, and kept in relation to, a visible society." [1]

Article XXV concludes as follows: "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith."

The first clause is a condemnation of the practices of the Latin Church, namely, processions in which the Host is carried, as on the Feast of Corpus Christi, and exposition of the Host in a monstrance, notably at the Office of Benediction. It is not difficult to see how such

[1] *Op. cit.*, p. 9 f.

practices tend to superstition, especially among the unlearned; and the Church of England was wise not to encourage them. It is certain that they are neither scriptural nor primitive. But the Article does not state that the Sacrament of the Body and Blood of Christ must never be "carried about," otherwise the administration would not be possible. It was certainly a primitive practice to carry the consecrated Elements to the sick, and we shall treat of Reservation for this purpose in another chapter. The second clause is a commentary on what we have said above on the subject of the Virtue of the Sacrament. This clause takes the place of one in the Article of 1553, which expressly condemned the doctrine of grace *ex opere operato*.[1] It was then felt that some safeguard should be inserted against the

[1] "We cannot, indeed, and need not, define the method of their operation, as rival theologians have so often attempted to do. For we know nothing of the ultimate nature of either of their elements, nor how those elements even in our own persons are combined. And this is the point which is really involved, rather than any strictly theological issue, in all the various sacramental theories, which lie between the poles of Zwingli and the Council of Trent. But, however we regard them, the fact remains that the sacraments were selected and ordained by Christ to be means, in one way or the other, of union and communion with Himself. Had they been arbitrarily chosen things, we might perhaps have been content to call them symbols. But they are very far indeed from being arbitrary inventions. They have a history behind them as old as humanity, and a context around them as wide as the world." —Illingworth, *op. cit.*, p. 88.

erroneous conception that Sacraments were efficacious simply from the fact of their reception. But at the final revision it was seen that the phrase contained an element of truth, namely, that which we have set out above; and in consequence the condemnation was withdrawn. In the last clause the word " damnation " is used in its old-time sense of " judgment," and is not intended to connote eternal punishment, as students of the Epistles of S. Paul will know.

The Sacramental system, then, is an all-important part of the scheme of salvation as conceived by the Church of England. It will, therefore, be necessary to consider the teaching concerning the Sacramental rites at greater length, upon the lines laid down in this general introduction.

CHAPTER VI

BAPTISM

The great importance of Baptism is brought out in the introductory rubrics, where it is stated that it is to be administered only "upon Sundays and other Holy-days, when the most number of people come together."

The chief reason is that it is naturally supposed that the entrance of a new member is a fact of interest to the community at large, a subsidiary suggestion being that each is reminded of his own Baptism and the responsibilities which it involves. Infant baptism is implied in Matthew xxviii. 19, the only reference to objections on this point being a question and answer in the Catechism.

"*Q.* Why then are infants baptized, when by reason of their tender age they cannot perform them?

"*A.* Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

In view of this a rubric lays it down "that there shall be for every male child to be baptized two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers."

The acceptance of this post of sponsor is a serious responsibility. They make the solemn vow of renunciation of the world, the flesh and the devil: they affirm belief in the Apostles' Creed; they promise obedience to God's holy Will and Commandments. At the close of the service the Priest delivers an exhortation to them plainly stating their consequent duties. They are to superintend the education of the child touching the vows and promises and in the matters "which a Christian ought to know and believe to *his* soul's health," and to see that it be "brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

It is, moreover, enjoined that "every one shall have a Godfather, or a Godmother, as a witness of their Confirmation."

The great responsibility of Godparents[1] is

[1] "An extraordinary laxity has prevailed in this matter, both on the part of the clergy who baptise without the full number of godparents or even with no godparents at all, and without inquiry accept as sponsors men and women of another communion, or even of no religious belief and practice at all, and on the part of the laity who make promises which they have no intention of fulfilling, and solemnly profess beliefs which they do not hold. Clearly, the work of reform in this matter must be a slow and gradual one; but the first step is to require due notice of baptisms with the names of the godparents, so that they can be previously visited or written to, and can have, if necessary, the elements

brought out in an additional way in the form in which the questions are couched. They are not addressed to the sponsors, but to the child, on whose behalf the sponsors answer. It is not asked, "Wilt thou have this child baptized in this Faith?" but, "Wilt thou be baptized in this Faith?" and so on.

It is manifestly the desire of the Church that all should realise the importance of the step taken, and should also see the need of helping those who have been thus made members of the Body to persevere in the arduous duties involved by their acceptance of the Christian vocation. Nothing is further from the mind of the Church than that it should be generally supposed that Baptism and Confirmation are things to be "done" because they are customary, nor is it her fault that such erroneous conceptions should have become popular. It will no doubt be difficult to raise the general opinion to the proper level, but it is a task which should certainly be adopted. The prayers on behalf of the child set forth the desire that these conditions may be fulfilled; that our Saviour Christ would vouchsafe to receive it, to release it of its sins, to sanctify it with the Holy Ghost, and give it the Kingdom of Heaven and Everlasting Life. The

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of their duties explained to them, or, if they prove quite unsuitable, be rejected, and the sacrament be postponed till proper sponsors can be obtained."—Clement F. Rogers, *Prayer Book Dict.*, p. 371.

actual ceremony is therefore twofold—first, Baptism with water in the Name of the Trinity, and secondly, reception into the Church. When a child is sickly it can be privately baptized at home, and if it live be afterwards received publicly into the Church. The Priest is ordered to "dip it in the water discreetly and warily," though, "if they certify the child is weak, it shall suffice to pour water upon it." The prevalence of the latter custom is to be deplored, since it rather destroys the symbolism, immersion and emergence pointing to the partaking of Christ's death and Resurrection.

The form of Baptism is considerably simplified as compared with that of the Early Church, or with the Use of Sarum or with that in the First Prayer Book of 1549. After the initial question, "Hath this child been already baptized or no?" (an important and often necessary precaution) is a short exhortation to prayer which sets forth the aim of Baptism. Two prayers follow, the first sets out Old Testament types and asks for their fulfilment, the second prays for the baptismal gift. After the reading of the Gospel, another short exhortation draws attention to the love of God declared by Jesus Christ, and is followed by a prayer for the Holy Spirit. The third exhortation is addressed to the God-parents, showing that Christ's promises will be fulfilled, and that the sponsors must also make promises in the name of the child. The

Catechism thus sums up the vows: "They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life." After four short prayers is the solemn blessing of the water. The child is then named, and the Priest "shall dip it in the water discreetly and warily, saying, N., I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." Another rubric says: "But if they certify that the child is weak, it shall suffice to pour water upon it, saying the aforesaid words." [1]

Then the Priest shall say, "We receive this

[1] "It must be carefully noted that the custom of *sprinkling* the water on the child's head is a breach of the rubrics, which prescribe either dipping or pouring. It has done much harm to the Church of England, and has been the cause of many leaving her communion either for the Baptists, or for the Church of Rome. There has probably been nothing which has been of so much use to the latter body in this country as the custom in question, for it has given a handle to the casting of doubts on the validity of English Baptisms. The Priest should *fill* the baptismal shell, or, if there be no shell, the hollow of his right hand, with water and pour it thrice or once on the child's forehead. While he is pouring, he of course pronounces the Sacramental words: 'I baptize thee,' etc."—J. W. Tyrer, *Prayer Book Dict.*, p. 89 f.

Child into the congregation of Christ's flock, and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen." After an exhortation to thanksgiving, the Lord's Prayer is rehearsed and a thanksgiving is said; a final exhortation is addressed to the Godparents, summing up their duties. They are to take care that the child, so soon as he is able to learn, shall be taught the nature and solemnity of the vows; to which end he shall be taken to hear sermons, and taught the Lord's Prayer, Creed, Ten Commandments, and the Church Catechism. It is pointed out " that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

" Then shall he add and say, Ye are to take care that *this child* be brought to the Bishop to be confirmed by him, as soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

It may be said then that Baptism is not merely an initiatory ceremony. It is in addition a Sacrament, *i. e.* "an outward and visible sign of an inward and spiritual grace given unto us." This gift is union with Christ, which signifies that all who are baptized are "members of Christ, children of God, and inheritors of the kingdom of heaven." The Incarnation of the Son of God made union between God and man possible, the Sacrament of Baptism binds the individual with Jesus, so that he becomes a partaker of the union. A point made by the Church of England in its insistence upon infant Baptism is that such union is the first step in the process of salvation. It is not the goal or reward at which we aim. There can be no progress, no development, no co-operation with God unless we are "in Christ." So the object of the rite is that the child "may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same." The first prayer cites the Old Testament types, the Ark, Abraham, and the passage of the Red Sea, and the New Testament incident, the Baptism of Jesus Christ; and it asks that the infant may be received into the ark of Christ's Church. The Gospel (Mark x. 13) tells of the bringing of infants to Jesus, the refusal of the disciples and the rebuke administered to them by the Master. For adult baptism the discourse with Nicodemus in John iii.

is chosen. A short exhortation follows which bids the sponsors not to doubt that Jesus "will likewise favourably receive *this present Infant;* that he will embrace *him* with the arms of his mercy," while our Lord is asked, in a following prayer, to receive him. At the close of the service there is a thanksgiving addressed to the Father, "that it hath pleased thee to receive *this infant* for thine own *child* by adoption, and to incorporate *him* into thy holy Church."

It is thus shown beyond question that the great gift of Baptism is union with Christ. There is no need to point out in detail how this follows the teaching of S. Paul. All students of the Bible will have noticed the stress that he lays on such union, and the important benefits which accrue from it. And this service is also emphatic as to the great effects produced by this union. They are the Remission of Sins and Regeneration.

I. Remission of Sins

In the Nicene Creed we profess belief "in one Baptism for the remission of sins." This thought is prominent in the service itself. The first prayer has this clause: "by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this child;* wash *him* and sanctify *him*

with the Holy Ghost." The second is even clearer : " We call upon thee for *this infant*, that *he*, coming to thy holy Baptism, may receive remission of *his* sins." In the exhortation which precedes the questions, we have this : " Ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for : which promise he, for his part, will most surely keep and perform." Article XXVII further tells us that " the promises of the forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." As Dr. Sadler truly says, " a seal is appended to a deed of gift or any other grant when the donor, who has promised it, actually makes the thing promised over to the receiver, and thereby assures the possession of it to him." [1] The coming of the Holy Ghost is the ratifying of the covenant made through the atoning Death of Christ. In order that the process of salvation may be duly carried out, all hindrances are taken away and the soul allowed to make a fresh beginning. Both original and actual sin are forgiven, and every opportunity provided that the individual may make the best possible progress.

[1] *Church Doctrine, Bible Truth*, p. 120.

Article IX deals with the question of original sin. It begins by denying the errors of Pelagius, an Irish monk of the fifth century. He taught that Adam would in any case have died, whether he had sinned or no; that there is no such thing as original sin, each person being born innocent and falling into sin only in following the example set by Adam, and that therefore no taint resulted from the Fall for humanity; that the Law was as efficacious as the Gospel in leading men to the kingdom of heaven, and that sinless men existed before the time of our Lord. The phrase "original sin" is not scriptural, it is taken from S. Augustine, the Pelagian controversy bringing it into prominence. These doctrines are expressly denied. The Church of England acknowledges that there is an evident taint of sin in every person born into the world. Here is a seed of a mysterious nature which bears its evil fruits in life after life. Whence has it come? The Article continues, "It is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into the world, it deserveth God's wrath and damnation." Modern theories of development were not foreseen by the compilers of the Book of Common Prayer. They accepted the story of Genesis

as literally true. They believed in a creation of a sinless man and woman who fell into sin through an abuse of the God-given power of freewill.

We have now come to see that the old-world writer told in a beautiful allegory the doctrine of an evolution. But the Church of England teaches definitely that there was a Fall of man, as an historical event, and that it resulted from the interference of a personal Devil. In view of this it must be supposed that the evolution culminated in an innocent race of primitive habits, knowledge, and religion, yet not in any sense perfect. It cannot be said with any certainty how far such a belief is held, or how far an actual Fall of man is an article of Faith at the present day. It can only be stated that the official teaching of the Church of England insists upon it.

This state of innocence is spoken of as " original righteousness." It could not have been a negative quality, consisting of an absence of concupiscence. At any rate it made possible some form of primitive revelation. The birth of concupiscence was the shattering of the old relationship with God. It becomes a seed transmitted in accordance with the law of heredity. We are therefore " by nature born in sin and the children of wrath." The effect of Baptism is not to eradicate this, so as to make future sin another fall in each individual, but

rather to give complete forgiveness for the guilt thus incurred. The taint remains. "This infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek φρόνημα σ ρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God." Man in his innocence had no knowledge of sin, the awakening of conscience is described in Genesis as the eating of the tree of the Knowledge of Good and Evil. But when once sin had entered into his nature, it remained as a germ. The conscience also remains, though it is a something which depends upon education for its development.

The Article is indefinite in dealing with the nature of the concupiscence which remains in human nature after baptism. "The Apostle doth confess that concupiscence and lust hath of itself the nature of sin." It is not possible to say that it is actually sin, since every sin is a deliberate action, behind each of which is an activity of the will. It can only be called a tendency towards sin, a weak spot which is easily attacked, and which, if not carefully watched and guarded, results in sin.

But the remission of sins in Baptism does not affect only sins of the past, and leave the individual in the grip of sins which may be committed afterwards. It was such a mistaken view that caused many in ancient times to put off

Baptism until late in life or until the actual death-bed. The forgiveness is prospective in so far as the baptized person becomes "the child of Grace." The Church jealously guards the Sacrament, and insists upon the fact that it can only be performed once. We believe in "one Baptism for the remission of sins." Thus when a child is presented for Baptism, the officiant is to ask, "Hath this child been already baptized or no?" and if there be any doubt on the subject, he is only to administer conditional baptism, in these words, "If thou art not already baptized, N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

When the child is baptized, in cases of emergency, in a private house, it is ordered, "if the Child, which is after this sort baptized, do afterwards live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which he shall say thus,

"I certify you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this Child."

If, however, the child was baptized by another or in some other parish, the officiant must put the following questions:

"By whom was this Child baptized?

" Who was present when this Child was baptized ?

" Because some things essential to the Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

" With what matter was this Child baptized ?

" With what words was this Child baptized ? "

If all the answers be satisfactory the officiant certifies " that in this case all is well done, and according unto due order," and the child is formally received into the Church.

But at the same time Article XVI expressly deals with post-baptismal sin. " Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable." This section is intended to guard against the old Montanist and Novatian heresies, which had been revived in part by the Anabaptists. The contrast between " deadly " and " venial " sins is elsewhere brought out in the Book, *e. g.* in the Litany, " from fornication, and all other deadly sins," but no definition of either is given.

" Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism."

Since the Church contends that " power and commandment to declare and pronounce to God's people, being penitent, the absolution and remission of their sins " is given to her ministers, she reserves to herself the right to dictate the terms. While a general absolution is pronounced

in the various services, yet a particular absolution must be preceded by a particular confession. There is nothing whatever in the nature of compulsion, but the Church " urges " her children to consider the matter carefully. Baptism is prospective, then, in the matter of the remission of sins, in that the baptized person is brought into the Sphere of Grace, wherein forgiveness is assured if the repentance of the sinner be real.

" After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may rise again and amend our lives. And therefore they are to be condemned which say they can no more sin as long as they live here." This portion of the Article was also directed against the Anabaptists. The language is studiedly vague. At the Hampton Court Conference in 1604 it was suggested that it should be made more definite by inserting " yet neither totally nor finally " after " we may depart from grace given," but the suggestion was not accepted.[1]

[1] " All sin alike is washed away in Baptism, both original and actual. The soul which rightly receives the washing is no longer an object of displeasure and wrath to the holy eyes of God; because all the guilt which made it so is removed by the passing into union with Christ. Nor is the washing to be considered as only retrospective. Under that mistaken notion, combined with a right sense of the increased heinousness of sin after Baptism, it was a frequent thing in early centuries to defer the Sacrament to advancing life, or to the death-bed. Such a practice not only ignored

II. Regeneration

The Church Catechism states that in Baptism we were made "members of Christ, children of God, and inheritors of the kingdom of heaven." The union with Christ has already been spoken of, and the second result of that union is that we are "born again" or "regenerate." The Book of Common Prayer speaks with no uncertain voice on this subject.

The introductory exhortation speaks in this wise: "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our

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the second and still greater gift of Baptism, by which we are qualified for a holy life as well as for a peaceful death; it ignored the *eternal* character of union with Christ, what is called in the Prayer Book 'the everlasting benediction of God's heavenly washing.' Currents catch us which are above and beyond time. Our inmost selves are dealt with, not simply the succession of our acts. The baptized man is not barely forgiven up to that point, but is transplanted into a region of forgiveness in Christ. Thenceforth, unless he wilfully banishes himself from it again, he lives and moves in it. He is not indeed guaranteed never to sin again; and his sins for the future are more and more inexcusable, in proportion as he drinks more deeply of the experience of life in Christ. But not every sin cuts him off from union with Christ. Though his sins may weaken the union, yet by penitence and faith he will be preserved from falling altogether away. God has provided His Church with means to keep always fresh the baptismal absolution, without any repetition of the baptismal act. Indeed, there are few things which the Church regards with such horror as the thought of a repetition of Baptism."—Mason, *Faith of the Gospel*, p. 289 f.

Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have."

In the second of the following prayers, we have this: "We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration."

A little later occurs the petition, "Give thy Holy Spirit to *this Infant*, that *he* may be born again."

After the actual baptism there is a short exhortation which begins thus: "Seeing now, dearly beloved brethren, that *this Child* is regenerate"; and in the final thanksgiving we read, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption."

It may be stated at once that there is no restriction of the Fatherhood of God in such teaching. God is the Father of all, and all are His children by creation. But a further step was taken in the Incarnation, whereby the human family gained the Son of God in a closer relation, so that He became the elder brother of the race, which was in this way brought into closer touch with the heavenly Father. In

Baptism the union is more personal. The results of the Incarnation are sealed for the individual, who thereafter is a child of God in a triple sense, by creation, by adoption, and by Grace.

Any mistake as to the nature of this change is carefully guarded against. It is a "spiritual regeneration," and also it is stated that "the infection of nature doth remain, yea in them that are regenerated" (Article IX). In short, there is a natural birth and a spiritual rebirth; regeneration does not imply salvation. The Prayer Book goes so far as to say, "It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved." It is worthy of note that in *The Institution of a Christian Man* of 1537, from which this remark is taken, is added "and else not." The Church of England thought fit to omit these words, and rightly, at the final revision.

But the tendency to confuse regeneration with conversion, or sanctification or justification, finds no warrant in the Prayer Book. These latter are all steps in the process of salvation, and regeneration is the beginning of all such steps and one which makes them possible. It effects no change in the moral character, but makes the way smooth for its development along the best lines. In short, regeneration is effected by God and constitutes a vocation, certain strength and power being given at the

same time. The further steps in the process of salvation must be taken by the individual himself.

Mr. Bickensteth quotes the following from Dr. Dale's *Lectures on the Ephesians:* "The simplest and most obvious account of regeneration is the truest. When a man is regenerated, he receives a new life, and receives it from God. In itself regeneration is not a change in his old life, but the beginning of a new life which is conferred by the immediate and supernatural act of the Holy Spirit. The man is really 'born again.' A higher nature comes to him than that which he inherited from his human parents; he is "begotten of God," "born of the Spirit" (iii. pp. 45, 46). Mr. Bickensteth's own comment is: "Such an account of regeneration by a very eminent Nonconformist minister, fits in admirably with the doctrine of the Church, that regeneration ordinarily takes place in Baptism, and it leaves untouched the necessity of future correspondence with the grace given" (*Letters to a Godson*, second series, p. 158).

The Incarnation was not, therefore, merely an incident in the history of humanity which remains external to us. It is a principle in the economy of God by which the closest relationship with the human race was established, and which is extended to each individual in Baptism. Development is as much a law of the spirit-life as of the material, and Baptism makes this

possible in each individual. It is, therefore, not unnatural that the Church of England should insist upon Infant Baptism, since the new life cannot begin too soon. The development may wait upon the education of conscience, but the fact that Jesus Himself blessed children shows that they are fit recipients of some forms of Grace.

At the same time it must be recognised that all persons are not baptized in infancy. The Church of England provides a special form for the Baptism of adults. The Office is materially different in some important particulars from that provided for Infant Baptism. To begin with, the introductory rubric orders, that at least a week's notice shall be given to the Bishop or some one whom he shall appoint, that due inquiry may be made as to the preparation in the Faith that has been given to the candidate, and that the candidates "may be exhorted to prepare themselves with prayer and fasting for the receiving of this holy Sacrament." The reason for this is given in the Catechism, where, in answer to the question, "What is required of persons to be baptized?" it is stated, "Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament."

A very natural question follows: "Why then are Infants baptized, when by reason of their tender age they cannot perform them?" And

the answer is: "Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform."

The adults are expected to have Godfathers and Godmothers as witnesses of their Baptism, and the exhortations are addressed to such witnesses, until the questions are to be put, and then the candidates themselves are addressed. To the questions the candidates answer each for himself.

The question naturally arises, Does the regeneration take place at once in the case of every baptized person, infant or adult? In answer it can only be said that a sacrament is a sacrament by reason of its performance by the proper minister. It consists of "an outward and visible sign and an inward spiritual grace given to us," nor does it depend for its reality in either particular upon any other condition than its correct administration by a duly qualified minister. Every baptized person is therefore born anew into the spiritual sphere. Repentance and Faith, however, are requisite before any use can be made of the benefits which belong to the new state, and before the virtue of the Sacrament can be put into working in the life of the individual.

At the Savoy Conference in 1661, an objection was made by the Presbyterians to the wording of the thanksgiving after Baptism to this effect: "we cannot in faith say that every child that is

baptized is 'regenerated by God's Holy Spirit'; at least it is a disputable point, and therefore we desire it may be otherwise expressed." The answer of the bishops was: "Seeing that God's Sacraments have their effects, where the receiver doth not 'ponere obicem,' put any bar against them (which children cannot do); we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to anabaptism, and the contempt of this holy Sacrament, as nothing worthy, nor material whether it be administered to children or no."[1]

There was considerable controversy as to the use of the sign of the cross in Baptism, and Canon 30 dealt with the subject at length. In deference to the scruples of many the cross was not printed in the Book, *e. g.* in the Prayer of Consecration, as heretofore; but the bishops resolutely refused to make the use of the sign optional in Baptism. Its private use had been made optional in a rubric in the First Prayer Book, the only place where it is actually ordered in the Prayer Book being in the Baptismal Office.

[1] Cardwell, *Conferences*, pp. 325, 356.

CHAPTER VII

HOLY COMMUNION

The full title of the service in the Book of Common Prayer is, "The Order of the Administration of the Lord's Supper, or Holy Communion." In the First Book of Edward the Sixth there was added, "commonly called the Mass."[1] This was deleted when the Second Book was drawn up, and it has never reappeared in an English Book. The association of the name

[1] It may be mentioned that the word is still very generally used, for many contend that the titles "Lord's Supper," "Eucharist," "Holy Communion," each lay an emphasis upon one or other of the two aspects of the Sacrament, whereas the word "Mass" fitly sums up the whole; and, moreover, that it has been set apart and consecrated to this sense by long usage. On the other hand, "It may be said that there is nothing in a name; but when a word is associated with a long-standing controversy, it is a great mistake to attempt to revive it. The revival of a word inevitably creates suspicions that what it has long been held to signify is being revived also. Few things have done more mischief than the needless use of this word, partly from a modern tendency towards brevity, but more from a desire to obliterate old distinctions, and to restore unity by agreement in words when there was no corresponding unity in the thing signified."—Bp. Creighton, *Church and Nation*, p. 307.

with Romish doctrine was doubtless responsible for the omission.

The service falls naturally into three parts—the preparation, the Consecration and Communion, the post-Communion or Thanksgiving. An added emphasis was laid upon the last division by the transference of the *Gloria in Excelsis* from the beginning of the service, where it stood in the First Prayer Book of Edward the Sixth, to the position which it now occupies, immediately before the Blessing; as it now stands it constitutes a definite act of Eucharistic adoration. In this way the service works up to a splendid climax.

A Collect, Epistle and Gospel is provided for every Sunday and Holy-day, which shows that a celebration of the Holy Communion was intended upon those days in every church. It was also thought probable that there would be a daily celebration, as had always been the custom, and it is carefully provided for. A rubric at the end of the Office states that "in Cathedrals, and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary." Other indications point in the same direction. In one of the prefatory sections of the Book we are told, "Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all

the week after, where it is not in this Book otherwise ordained." [1] In order to guard against prevalent abuses, such as private Masses, there are two rubrics at the end of the Office which run as follows: "And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

"And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest."

Those who know anything of the extraordinary things that were done in mediæval days will understand the necessity of these stringent prohibitions. In such cases the "ante-Communion" (so called) was to be recited, to the end of the prayer for the Church militant, the service concluding with a Collect and the Blessing. These orders were intended to guard against a danger which is now past, and in any case the alternative was meant to be the exception rather than the rule.

It will also be noticed that the proper Prefaces appointed for certain great Feasts are to be said on the Feast itself and seven (in the case of

[1] Similarly we find a rubric after the Gospel for the Feast of the Circumcision which says: "The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany."

Whitsunday, six) days after. These prefaces occur after the "ante-Communion," and thus the directions show that there should be a celebration at least every day during the Octave of a great festival, and they seem to suggest that there should be a daily celebration where circumstances allow, when they are read side by side with other directions. Through a misunderstanding of the precautions taken to deal with exceptional cases, which might render it impossible to have the Communion upon any given day, the custom grew up of holding only occasional Sunday celebrations, the "ante-Communion" being regularly said after Morning Prayer and Litany, on most of the Sundays of the year. It cannot conscientiously be said that this was the mind of the Church, since the Office for Holy Communion could not have been intended for regular mutilation. The only direction for a sermon or homily, as well as for the giving out of notices, is found in this Office, where it follows the recitation of the Nicene Creed.

Great care is taken to ensure, as far as possible, that those who communicate shall be fit persons, properly prepared. The first exhortation shows the lines upon which the private preparation should be made. "The way and means thereto (*i. e.* to become worthy partakers) is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended,

either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation."

After specifying the nature of certain common sins, and reminding the hearers of the example of Judas, the exhortation concludes, "And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

The form of confession which is provided in the Office itself is not intended to take the place of such preparation. Any such idea is quite put out of court by the fact that according to the rubric " This general confession shall be made in the name of those that are minded to receive the holy Communion, by one of the Ministers." It has become a generally established custom that all the members of the congregation, whether they intend to communicate or no, join audibly in the confession; but this practice is not that which is ordered, and it tends to obscure the meaning of the confession in this place.

From the service itself and from the doctrinal statements in the Articles, we learn that the Church of England regards the Eucharist as a sacrifice, and a feast upon a sacrifice.

I. The Sacrifice

Every care is taken to guard against misconception on this head, in view of the wrong teaching and the popular superstitions of the Middle Ages. The first thing that we notice is that the word " altar " does not appear at all in this Book.[1] The terms " the holy Table " and " the Lord's Table " are used instead. They are both full of dignity, and are quite consonant with the reverence that has always been paid to " Goddes

[1] It does occur in the Coronation Office.

Board." [1] The exclusion of the word "altar" is accounted for by the wording of Article XXXI, where we read, "The sacrifices of Masses, in the

[1] The custom of bowing towards the altar is an act of reverence that has always been observed in the English Church. It is quite erroneous to suppose that it is a remnant of a one-time belief in Transubstantiation. Canon VII, passed by Convocation in 1640, deals with this matter thus: "Whereas the Church is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His Divine majesty; certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence, both at their coming in and going out of the said churches, chancels or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth. The reviving, therefore, of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the Communion Table, the east, or church, or anything therein contained in so doing, or to perform the said gesture in the celebration of the Holy Eucharist, upon any opinion of a corporal presence of the body of Jesus Christ on the holy table, or in the mystical elements, but only for the advancement of God's majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise; and in the practice or omission of this rite we desire that the rule of charity prescribed by the Apostle may be observed, which is that they which use this rite, despise not them who use it not; and that they who use it not, condemn not those that use it." The use of the rite has, apparently, never been in abeyance in some of the Cathedrals, as, for instance, Durham and Christchurch, Oxford.

which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

The condemnation is not one whit too strong. The Confession of Augsburg contains the following remarkable statement: "Christ satisfied by his Passion for original sin, and instituted the Mass, in which might be made an oblation for daily sins, both mortal and venial." It is not, perhaps, unnatural that such notions should become popular. In consequence of such teaching a belief was widely prevalent to the effect that Christ was re-sacrificed in every Mass; it is the popular ideas of this sort that are so roundly and deservedly attacked, as the Article distinctly states, for there is no evidence that they were ever officially sanctioned. The general conception was that the Sacrifice of Calvary was efficacious for original sin, but that the re-sacrificing in the Mass was necessary for other sins. It was therefore commonly considered that a private Mass had greater efficacy than the ordinary parochial Mass. Cranmer writes thus on the subject: "These private Masses sprang of lucre and gain, when Priests found the means to sell Masses to the people, which caused Masses so much to increase, that every day was said an infinite number, and that no Priest would receive the Communion at another Priest's hand." [1]

[1] *On the Lord's Supper*, p. 353, Parker Society.

Our Article, therefore, makes a clear statement as to the nature of the Sacrifice of Jesus. "The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone."

There is, however, no denial of the true doctrine of the Sacrifice of the Mass, or the Eucharist; indeed, it is clearly taught in this Book. And that for an obvious reason. It is remarkable that our Lord closely identified this commemoration with the offering of that Sacrifice, and, in consequence, the Church of England, following older patterns, has deeply imprinted the figure of the Crucified upon the entire service.

In the prayer for the Church militant the "oblations," *i. e.* the Bread and Wine which are to be consecrated later in the Office, are solemnly offered to God for acceptance. The exhortations connect this oblation in the closest way possible with the Sacrifice of Calvary. The first reminds us that "the most comfortable Sacrament of the Body and Blood of Christ" is to be received "in remembrance of his meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven." The second is as emphatic: "As the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the

Communion in remembrance of the sacrifice of his death, as he himself hath commanded." The third puts the same thought before us: "To the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort."

The Prayer of Consecration, which is the central part of the whole Office, is a most solemn showing forth of the majesty and mystery of the death of Christ as the supreme Sacrifice. Not only does it rehearse the tender mercy of God whereby He gave His only Son "to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world"; but it also goes on to affirm that He "did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again."

The words of administration preserve the same thought, and link the act of Communion inseparably with the death of Christ. "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that

Christ died for thee, and feed on him in thy heart by faith with thanksgiving."

"The Blood of our Lord Jesus Christ, which was shed for thee, prèserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful."

The latter portion of the Prayer of Consecration is so drawn up that the Priest may follow as closely as possible the words and actions of the Master at the Institution of the Sacrament. The sacrificial character of the whole is evident enough without laying any undue stress on the sacrificial associations of the words *poiein* (= "do," or in LXX "offer"), *anamnēsis* (= "commemoration"), *diathēkē* (= "covenant").

The two prayers which follow the Lord's Prayer in the post-Communion portion of the Office lay stress upon the same central thought. The first alludes to the Eucharistic sacrifice in plain and intelligible words, "O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion."

The second expresses the assured belief that "we are also heirs through hope of thy everlasting

kingdom, by the merits of the most precious death and passion of thy dear Son." The final burst of praise contains the beautiful petition, " O Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us, receive our prayer," which again expresses the same sentiments, and adopts the attitude that is apparent throughout.

All this is summed up in one complete answer in the Church Catechism.

" *Q.* Why was the Sacrament of the Lord's Supper ordained ?

" *A.* For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

And the meaning of all these references is explained when we study more closely the structure of the service. The Office opens in a penitential spirit with the Lord's Prayer, followed by a prayer for the purification of motives and intentions by the aid of the Holy Spirit. The recitation of the Commandments is intended to recall the previous acts of self-examination and to remind the congregation of the need of true repentance. The Collect, Epistle, and Gospel give a special lesson for the day (or week), upon which those present may base their meditations as acts of thankfulness for the holy Gift; this will serve to knit up the daily life with the Communions that are made. The Creed is the corporate and articulate expression of faith in the

teaching of the Church. After a comprehensive act of intercession, a confession of sinfulness is made in the name of those intending to communicate, the messages of forgiveness and comfort are announced, and then, in approaching the most solemn part of the service, the thoughts of all are concentrated on the central act by the recitation of the magnificent preface, " It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most High."

The whole idea is plainly taken from the Apocalypse of S. John. In the fourth chapter of that Book a song of praise is offered to the Almighty from all creation, while from chapter five the central figure before the throne is " the Lamb as it had been slain," figuring the eternal pleading of the One Sacrifice once offered. Similarly in our Office the next act is the great pleading of this Sacrifice in the prayer of Consecration. Such is the first part of the sacrificial aspect of this service.

But it is also the desire of the Church that this should have some practical bearing upon the life of the Christian; and the outstanding principle

of worship is always prominent in the formularies of the Church of England, namely, that we approach God primarily with the desire to offer and to give rather than to receive. Thus after the Creed (or sermon, if there be one) the alms are collected and placed upon the holy Table, and are then solemnly offered together with the oblations of Bread and Wine. This is intensely significant. But it is not the intrinsic value of the alms that is important; they have rather a sacramental value. They stand as an outward expression of a Godward attitude of life. Thus in the first of the post-Communion prayers the Priest says on behalf of all, "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee"; and again later in the prayer the double significance of the sacrificial aspect of the Eucharist is thus brought out: "although we be unworthy through our manifold sins to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord."

It is demonstrated in this way that any sacrifice that we have to present can only be rendered acceptable when offered in conjunction with the pleading of the "one, holy sacrifice, oblation, and satisfaction for the sins of the whole world." All this naturally raises the service to a different plane from that upon which any other stands.

It is the supreme act of worship to which all else is subsidiary, and from which all other services gain their meaning and usefulness. It is the Lord's own service for the Lord's own day.

An excellent summary of the whole doctrine is given in the reply of the two Archbishops to the Pope's attack upon the validity of Anglican Orders. " We think it sufficient in the Liturgy, which we use in celebrating the Holy Eucharist, while lifting up our hearts to the Lord, and when now consecrating the gifts already offered, that they may become to us the Body and Blood of our Lord Jesus Christ, to signify the sacrifice which is offered at this point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ, who is our Advocate with the Father and the propitiation of our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things, which we have already signified by the oblations of His creatures. This whole action, in which the people has necessarily its part with the priest, we are accustomed to call the Eucharistic Sacrifice."

II. The Feast

The Catechism has the following question and answer with regard to this side of the subject.

"What is the inward part, or thing signified?"

"The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

There is added to this statement in the Twenty-eighth Article, "To such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ."

In the first exhortation we read, "Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament." In the third exhortation we are reminded that "we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us." Then, closely following the teaching of S. Paul, the exhortation gives a solemn warning against partaking unworthily, "for then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body."

The Prayer of humble access proceeds simi-

larly: "Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us."

The petition in the Prayer of Consecration is "that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood." As the sacred Elements are handed to each recipient, the Priest is to say,

"The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving."

"The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful."

Once more, in the second of the post-Communion prayers, we say, "Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ."

It will be seen at once that a special emphasis is laid upon the spiritual [1] nature of these holy Gifts. And there was need for it.

The first appearance of any controversy upon the subject of the Eucharist was at the end of the eighth century, when Paschasius Radbert, a monk of Corbey, wrote a treatise stating that the material elements were entirely replaced by the very Christ, as He was born and crucified. This corporeal presence was denied by another monk of the same place, but no more controversy ensued until the eleventh century, when Beren-

[1] The following extract from a letter written by Guest, Bp. of Rochester, to Secretary Cecil and preserved in the State Paper Office, is instructive. The document is dated 1566. "I suppose you have heard how the Bishop of Gloucester (Cheney) found himself grieved with the placing of this adverb *only* in this Article. 'The Body of Christ is given, taken, and eaten in the Supper after an heavenly and spiritual manner, only,' because it did take away the Presence of Christ's Body in the Sacrament, and privily noted to take his part therein, and yesterday, in mine absence, more plainly vouched me for the same; whereas, between him and me, I told him plainly that this word *only* in the foresaid article did not exclude the Presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof; for I said unto him, though he took Christ's Body in his hand, received it with his mouth, and that corporally, naturally, really, substantially, and carnally, as the Doctors do write, yet did he not for all that see it, feel it, smell it, nor taste it. And therefore I told him I would speak against him herein, and the rather because the Article was of mine own penning; and yet would not for all that deny thereby anything that I had spoken for the Presence."

garius, Archdeacon of Angers, reasserted the view of Ratramnus. He was made to recant, and the belief set forth in the recantation gave a carnal view of the nature of the Body and Blood of Christ in the Sacrament, which became known as Transubstantiation. This conception, that Christ was present in the elements after consecration, not merely sacramentally, but in His actual human reality of flesh and blood, became the prevalent popular view, and was taught by many Priests. It may be stated at once that the modern theory of Transubstantiation [1]

[1] In 1551 the Council of Trent arrived at the following conclusions: "In the august Sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the form of those sensible things."

"Because Christ our Redeemer declared that which He offered under the form of bread to be verily His own Body, therefore it has ever been a firm belief in the Church of God, and this holy Synod doth declare it anew, that by the consecration of the bread and wine, a conversion takes place of the whole substance of the bread into the substance of the Body of Christ our Lord, and of the whole substance of the wine into the substance of His Blood: which conversion is, by the holy Catholic Church, conveniently and properly called Transubstantiation."

These views were embodied in the first two Canons that were passed, appropriate anathemas being attached. Bp. Gibson's comment on the condemnation of the Article is, "If everything that 'hath given occasion to many superstitions' is to be rejected, then Christianity itself must go, for there is scarcely a doctrine which has not been perverted and abused. But even with regard to the more refined

is wholly free from such carnal and childish conceptions, it has become a mere philosophic definition as to the nature of the Presence of Christ in the Sacrament. It is held that the substance of the bread and wine is changed into the substance of the Body and Blood of Christ, and that only the accidents remain. The Church of England refuses to accept this definition. Article XXVIII states that " Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

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and spiritual form in which the doctrine is capable of being presented, we cannot but feel compelled to resist it when it is pressed as an Article of faith, and our assent is to be required as a condition of communion. At best it is but a theory of the schools, a philosophical opinion which is 'destitute and incapable of proof' (Thirlwall), as well as 'involved in tremendous metaphysical difficulties' (Gore). As such we decline to be bound by it. But as an 'opinion,' hard as it is to free it altogether from materialistic conceptions, it has been conceded by Anglican divines, representing very different schools of thought, that it need be no bar to communion, provided no assent to it were demanded from us."—*The Thirty-nine Articles*, p. 659.

Similarly Bp. Harold Browne, speaking of Roman divines, says that 'by the more learned and liberal, statements have been made perpetually in acknowledgment of a spiritual rather than a carnal presence; and such as no enlightened Protestant would cavil at or refuse."—*Exposition of the Thirty-nine Articles*, p. 701.

In opposition to this view some have put forward the Lutheran doctrine of Consubstantiation as permissible in the Church of England, since it is not condemned in the Articles, and is in opposition to the Roman doctrine. According to this view the two Substances co-exist side by side; the Lutherans illustrate their doctrine by pointing to the change which takes place in a piece of iron when it becomes red hot. As an illustration this is undoubtedly powerful and instructive. Yet, while Archbishop Temple is said to have stated that there is nothing in the Anglican formularies to prevent us from holding this view, the principle of the Church of England is that it is unnecessary to define precisely that which Jesus Christ left undefined. The oft-quoted lines, attributed to Queen Elizabeth, exactly state the position :

"Christ was the Word that spake it;
He took the bread and brake it,
And what His words did make it,
That I believe and take it." [1]

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[1] "The position taken on the subject by the great Church of England divines represents a *via media* between the opposing views already cited, and differs essentially from that of any other reformed Church. It is true that, with the extraordinary latitude allowed in that Church to the teaching of the clergy, all possible views from absolute transubstantiation to flat Zwinglianism may be found at the present day; but none the less there is a traditional attitude which may be designated as characteristically Anglican. Its exponents call it simply the doctrine of the

There are one or two points, however, that need to be dealt with. The expression " Body and Blood of Christ " stands obviously for a special Gift conveyed in the Sacrament, and it can only stand for the reality of Christ's self. The spiritual nature of this Gift is insisted upon in opposition to the false teaching current at the time. Such insistence seems hardly necessary

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real presence, and lay distinguishing emphasis on the fact that ' our doctrine leaves this subject in the sacred mystery with which God has enveloped it ' (William Palmer, *Treatise on the Church of Christ*, London, 1838). The same idea is expressed at greater length by Bishop Andrewes (1555–1626) in his answer to Bellarmine : ' The Cardinal is not, unless willingly, ignorant that Christ hath said " This is my Body," not " This is my Body in this mode." Now about the object we are both agreed ; all the controversy is about the mode. The " This is " we firmly believe ; that " it is in this mode " (the Bread, namely, being transubstantiated into the Body), or of the mode whereby it is wrought that " it is," whether in, or with, or under, or transubstantiated, there is not a word in the Gospel.' In another place he quotes with approval, as does also Jeremy Taylor, a saying attributed to Durandus, ' We hear the word, feel the effect, know not the manner, believe the Presence.' Archbishop Laud (1573–1645) asserted in his conference with Fisher, ' As for the Church of England, nothing is more plain than that it believes and teaches the true and real Presence of Christ in the Eucharist.' The denial, in the so-called ' Black Rubric ' appended to the Communion Service, of the ' *corporal* presence of Christ's *natural* Flesh and Blood,' is intended, not to deny the real presence, but to strike at certain gross material views current among insufficiently educated people in the period just before the Reformation."—*The New Schaff-Herzog Encyclopædia of Religious Knowledge*, VII, p. 35.

in days when we realise that the Resurrection and Ascension of the blessed Lord meant inevitably the spiritualisation of His holy Body, so that we are beginning to understand that spiritual is not opposed to matter, but to things carnal; thus we see that " spiritual " is really an emphasis on " real," since things spiritual must be infinitely more real and lasting than that which is transitory and earthly. But perhaps for this very reason it is still necessary to lay a stress on the spiritual nature of the Gift.

On the other hand, there is a rubric at the end of the Communion Office, known as the " Black Rubric," which has a curious history. Strictly it is not a rubric at all, but an explanation of the reason for kneeling when partaking of the holy Food. It is found in most copies of the Book of 1552, where it was inserted, apparently by the King, though it received no sanction from Parliament nor from Convocation. Consequently it was removed from subsequent editions. But it was reinserted in 1662, no doubt as a companion declaration to that on the use of the sign of the Cross in Baptism, in view of Presbyterian objections. Yet the paragraph contains some extraordinarily puerile conceptions. It runs thus :

" Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of

the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance or infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

It is plain that the section was originally a warning against Transubstantiation. The original of 1552 spoke of the "real and essential presence," a phrase that could be easily misunderstood; this was changed, therefore, in 1662 to "corporal presence." But for all that, most of the statements are absurd. No one would be likely to adore bread and wine; the natural Flesh and Blood of Christ no longer exist as such; to say that they are "in Heaven, and not here" is to revert to the idea of childhood, when we may possibly have conceived of Heaven as a

place, situated "above the bright blue sky," whereas we now know that Heaven is a state, as much here as anywhere else. Our Lord never had more bodies than one, which still exists "after a heavenly and spiritual manner," of which, so the Church teaches us, we are made partakers in the Blessed Sacrament. It is certainly not subject to the laws which governed His earthly Body during His lifetime, as the post-Resurrection manifestations plainly show.[1]

[1] The practice of fasting Communion hardly needs discussion. The disregard of this ancient rule is one of the sad legacies of the general deadness that was so prevalent in the eighteenth century. "The reasons why such an ordinance should have been established are self-evident. Natural reverence would teach that the Holy Food of the Lord's Body and Blood should be received before all other food. Besides, it is plain that a religious act, which demands such recollection and holy fear, as Sacramental Communion, can only (ordinarily speaking) be performed without spiritual danger early on the morning, before the mind is occupied by worldly thoughts, and by one who is chastened by the discipline of fasting. Again, a religious act which so specially affects the body as Sacramental Communion, requires some special bodily preparation.

"As to the position of the Anglican Church, with respect to fasting Communion, it must be remembered that she inherited this custom, with the rest of her Catholic heritage, at the time of the Reformation, and made no innovation upon it. No one doubts or disputes, that before the sixteenth century every member of the Church of England was bound to communicate fasting. No one pretends that this rule has ever been relaxed by proper authority. Every English Churchman is, therefore, still bound by it."—T. I. Ball, *The Orthodox Doctrine of the Church of England*, p. 291.

The second point is that this Gift is made objectively present as a reality by the Act of Consecration. Following the language of S. Paul, our Article states that "the bread which we break is a partaking of the Body of Christ," etc. As Bishop Gibson remarks, "It is noteworthy that S. Paul's words are 'the bread which we *break*' and 'the cup of blessing which we *bless*,' not simply 'which we *eat* and *drink*.'" Thus he seems to lay stress on the breaking of the bread and the blessing of the cup, *i. e.* on the Consecration, with which the Church has always connected the fact of the Presence" (*Thirty-nine Articles*, p. 648 n.).

This is made even clearer by the fact that the Catechism states that the inner part, or thing signified in the Sacrament is the Body and Blood of Christ, "which are verily and indeed *taken* and received by the faithful in the Lord's Supper." To avoid any doubt, the Article has "*given*, taken and received."

No one can read through the Communion Office without seeing that the teaching of the Church as represented in the Catechism and the Article is plainly illustrated in every prayer and exhortation. The third exhortation tells us that in the Sacrament "we spiritually eat the flesh

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There are, of course, exceptions to every rule. The sick, the ailing, the weak, the aged, afford examples. Doctors' orders must be considered in individual cases, but a rule is a rule, and the above will commend itself to the thoughtful.

of Christ, and drink his blood," and the Prayer of Humble Access speaks similarly: "Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our bodies may be made clean by his body," etc.

The principles of worship, of which we have already spoken, are strongly emphasised in this service. The community of worship,[1] is ensured by the order that the whole service is to be

[1] "We ought to remember that a great deal is lost—more than can be easily calculated—if at any period this great idea of fraternity is allowed to fade out of the Eucharistic language or ritual of the Church. A system hardly deserves the name of Christian at all which does not impress upon its worshippers that communion with God is no otherwise to be realised than in human brotherhood.

"The more we dwell on the social meaning of sacraments, the more profoundly satisfying an answer does it supply to the difficulties raised by such a false spiritualism as resents the attachment of spiritual gifts to outward conditions. On the other hand, there is here no disparagement of the claim which Christianity makes upon the individual will and heart and intellect. Our social opportunities, whether they be political or religious, are only realised by the response of the individual will—by the reaction of the man upon his surroundings. For example, the greater the birthright which belongs to an Englishman because of the circumstances of his birth, the greater the responsibility in which he is involved, and the more manifest the failure if he is apathetic or worse. Similarly also the greater the spiritual opportunities of our baptism, the deeper the requirement upon the faith of the individual to claim and use them; if need be, to be converted or 'turn,' and use them."—Bp. Gore, *The Body of Christ*, p. 45 f.

rehearsed in an audible voice, and certain parts of the service are to be said by the people. "In the great Amen which from Apostolic times has closed the Eucharistic prayer the people are to identify themselves with the action and words of the minister, in which throughout they have been taking intelligent part." [1]

Article XXX is headed "Of both Kinds." Its import is considerable. "The Cup of the Lord is not to be denied to the Lay-people; for both parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike."

It is no doubt true that the Gift of the Body and the Blood are contained in every particle of either kind, but the Prayer of humble access seems to see a particular efficacy in each part of the Sacrament, and that seems to be the teaching of the Church of England.

It is useless to pretend that our present Office is perfect in its construction. It is foolish to speak of "our incomparable Liturgy," seeing that there are certain glaring omissions. In the older models we see a splendid marching onwards to the great climax, whereas in our Office the old prayer which formed the central point of the service has been broken up into fragments, some of which have become seriously displaced. As has been stated, the Invocation of the Holy Ghost, which, according to ancient custom, was

[1] Bp. Gore, *The Body of Christ*, p. 271.

found in the Office of 1549, disappeared in 1552, and has not been replaced; it is a serious defect which should be repaired at the first opportunity.

The commemoration of Saints and the prayer for the departed, which also were prominent in the old Offices, has been reduced to a mere shadow in the Prayer for the Church militant. This is "a grievous departure from primitive and universal practice: a grievous instance of ill-regulated reaction, for the reversal of which, with all proper safeguards, we may now hopefully pray." [1]

One point that is insisted upon is the necessity for Communion. There is a rubric at the end of the office to this effect: "And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one." But this does not by any means imply that no one need communicate more often. The service undoubtedly contemplates that there will be several communicants. It is not always practicably possible to have the parochial solemn Celebration at an early hour, and as a general rule this service is held during the course of the morning. In this way it may be made the chief service of the day, but attendance at this service cannot possibly take the place of Communion. According to the whole structure of our Office, the Act of Communion is necessary for the full pleading of the Sacrifice. Indeed it is doubtful

[1] Gore, *op. cit.*, p. 281.

whether the Eucharist can mean very much for the habitual non-communicant. It is quite intelligible that we should attend the service twice in one day, in order to emphasise the aspect of Communion at one time, and that of the Sacrifice at the other; but the main principle of the Office is that the two conceptions should be combined in one great Eucharistic Act. It is, of course, beside the mark to say that " care is needed lest, in urging the obligation of Holy Communion, there be an appearance of disparaging that Common Prayer, which is based on the explicit command, ' After this manner pray ye.' " The command is fully carried out in the Eucharist, which is not a service of private devotion, but a corporate pleading of the great Sacrifice, and a corporate feeding on the precious Food. Any endeavour to create an antagonism between Morning Prayer and the Holy Communion is as foolish as to attempt to place them on the same level. The Church orders both, the one being introductory to the other, but she plainly teaches that attendance at the Eucharist is the paramount duty.

CHAPTER VIII

"THE FIVE COMMONLY CALLED SACRAMENTS"

In Article XXV we are told that "those five commonly called Sacraments—that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction—are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed [1] in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

As Confirmation, Orders and Matrimony have special services allotted to them in the Book of Common Prayer, and as Penance is enjoined at least under certain circumstances, the "corrupt following of the Apostles" can only be meant to refer to Extreme Unction, which is nowhere else mentioned in the Book. On the other hand, in the Office for the solemnisation of Holy Matrimony we are taught that "it was instituted of God in the time of man's innocency," and it would only be a fair inference that some "visible

[1] In Latin a strong word, "probati"="approved of."

sign or ceremony " was requisite. The objections urged against this and the other rites are therefore not very strong, and the phrase " the time of man's innocency " has not much meaning in view of modern thought. It is somewhat doubtful whether the line drawn between the two Sacraments of the Gospel and the five commonly called Sacraments is not rather artificial. But if we are to accept the literal meaning of the Article as representing the teaching of the Church of England, we must say that the two Sacraments of the Gospel stand upon a plane by themselves, that Confirmation, Penance, Orders and Matrimony are Sacramental rites, as being " states of life allowed in the Scriptures," while Extreme Unction is rejected as " a corrupt following of the Apostles."

It may be noted that at the Savoy Conference in 1661 the Puritans wished the answer in the Catechism to the question, " How many Sacraments hath Christ ordained ? " to be " Two only, Baptism and the Supper of the Lord," but the Conference decided, " Two only, as generally necessary to salvation," giving as an explanation, " These words are a reason of the answer, that there are two only, and therefore not to be left out " (Cardwell, *History of Conferences*, 326, 357).

(*a*) Confirmation is ordered for two reasons —that those who have been baptized in infancy, " having learned what their Godfathers and Godmothers promised for them in Baptism,

may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same," and also that they may be strengthened with the Holy Ghost, the Comforter, and daily increase in the seven gifts of that Spirit. The sub-title is explanatory of the rite; it runs as follows :—" Or laying on of hands upon those that are baptized and come to years of discretion." The Bishop is " to lay his hands upon the head of every one severally," and in so doing to pray that each " may daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom."

To this end a careful preparation is needed, and the lines upon which such preparation shall be conducted are laid down in the baptismal charge to the Godparents and are repeated in the Preface to the Order for Confirmation. Candidates must know " the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

The 61st Canon is a further commentary on this : " Every Minister, that hath cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common Prayer concerning Confirmation, shall take especial care that none shall be presented to the Bishop for him to lay his hands upon, but such as can render an account of their faith, according to the Catechism in the said Book contained. And when

the Bishop shall assign any time for the performance of that part of his duty, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be confirmed." It is expressly stated that Confirmation shall be administered by the Bishop. At the Hampton Court Conference it was objected that in large dioceses the Bishop could not be responsible for the due examination of all candidates, and that it was therefore "inconvenient to commit Confirmation unto the Bishop alone." The Bishop of London (Bancroft) replied that every care was taken to see that candidates were properly examined by the "parsons or curates," and referred to S. Jerome, "though otherwise no friend to Bishops," as holding "that the execution thereof was restrained to Bishops only"; and the Bishop of Winchester further challenged Dr. Reynolds "of his learning, to show that Confirmation was at all used in ancient times by any other but Bishops." [1] A reference is made in the Collect which follows the Lord's Prayer to "the example of thy holy Apostles," which refers to Acts viii. 17. The rubric at the close of the service plainly demonstrates that the rite is the preliminary through which members pass to Communion. The Office itself seems short enough, but when many candidates are presented, when several hymns are interpolated,

[1] Cardwell, *op. cit.*, p. 182 f.

and when the Bishop gives two long addresses to the candidates, the service becomes very long, and tiring for the candidates.

The Office commences with an exhortation to be read " by the Bishop (or some other Minister appointed by him)," who is generally the vicar or rector of the parish in which the Confirmation takes place. It is here stated that those who have been baptized and have been duly prepared, according to the instructions given at Baptism to the Godparents, " being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto." The Bishop then asks the candidates whether they will carry out all this, and they answer audibly, all together, " I do." After a few versicles and responses the Bishop prays that those who have received regeneration and remission of sins may be endowed with the sevenfold gifts of the Spirit: " Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength;

the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever."

Then follows the actual rite of Confirmation. The Bishop being seated, and the candidates kneeling before him, " he shall lay his hand upon the head of every one severally, saying, Defend, O Lord, this thy Child (or, *this thy Servant*) with thy heavenly grace, that *he* may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come to thine everlasting kingdom. Amen."

After the candidates have all received Confirmation, the Lord's Prayer is said, followed by two Collects ; the Office concludes with the Blessing.

In pre-Reformation times the important part of the service was the prayer for the sevenfold gifts of the Spirit and the signing of the candidates with chrism by the Bishop. In 1549 the primitive practice of the laying on of hands was rightly restored, the chrism was replaced by a prayer for inward unction, but the signing of the candidates with a cross on the brow prior to the imposition of hands was retained. This dropped out in 1552, but remained a common practice. The only indication as to the age of the candidates is contained in the expression " years of discretion." This, of course, varies in varying cases, but the practice of delaying Confirmation often results (in the case of boys

particularly) in waiting too long, as when they have once left school and gone out to work they soon come under evil influences, which militate against the likelihood that they will come forward as candidates. Blunt's remarks fitly express the importance and meaning of the rite: "The outward sign of Confirmation is the same as that of Ordination, the laying on of hands by a Bishop; and this fact suggests that there is some analogy between the two rites. Confirmation is, indeed, a lesser kind of Ordination, by which the baptized person receives the gift of the Holy Ghost for the work of adult Christian life: and hence it is the means of grace by which that 'priesthood of the laity' is conferred, to which S. Peter refers when he writes, 'Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people' (1 Pet. ii. 9). It is also the means of grace by which the Christian, whose sins were all forgiven in Baptism, receives a further measure of strength, enabling him to stand against the temptations which assail maturer life. Thus, although Baptism is a perfect Sacrament, conveying forgiveness of sins, and giving a new nature through the union which it effects between the baptized and Christ, yet Confirmation is the complement of Baptism, in that it (1) renews and strengthens the Christian life then given, and (2) carries the baptized person on to 'perfection,' so that he becomes competent to take

part in the highest of Christian ordinances. And thus, as grace for the work of the ministry is given by the laying on of hands in Ordination, —the ordained person being placed in a different relation towards God from that which he before occupied,—so by the laying on of hands in Confirmation the relation of the confirmed person towards God is also changed, and he becomes competent to undertake spiritual work, both as to duties and privileges, for which he was not previously qualified."—*Annotated Book of Common Prayer*, 1912, p. 438 f.

(*b*) Penance has no special service or order set apart in the Book of Common Prayer. The injunction of our Lord, "Except ye repent, ye shall all perish," sets forth a duty which is necessarily accepted by all Christian people. It is generally accepted that repentance consists of Godly sorrow, confession of sin and amendment of life. A general Confession of sinfulness is ordered to be made by all the congregation as the preparatory prelude to Morning and Evening Prayer, a set of Sentences collected out of Holy Scripture being set down, and the minister being commanded to "read with a loud voice some one or more" of them. An exhortation follows showing (1) the duty of such confession; (2) the infinite goodness and mercy of God. After the Confession, which is couched in picturesque phraseology, follows an Absolution declaring (1) the desire on God's

part for the return of the erring sinner; (2) the necessity of penitence in the individual; (3) power and commandment given to God's minister "to declare and pronounce to his people, being penitent, the absolution and remission of their sins." The form of absolution is precatory rather than declaratory, and seems to presuppose a more personal confession and absolution.

In the Eucharist a confession is ordered to be made by "one of the Ministers in the name of those that are minded to receive the Holy Communion." The absolution in this case is more declaratory and positive than in the Offices for Morning and Evening Prayer. But in the first exhortation in the Communion Office we have a direction as to the use of this rite in private preparation for Communion: "And because," etc. Taken together with the weighty statement in the form of absolution which is ordered to be said at Morning and Evening Prayer, we find that the Church of England definitely teaches that priests have "power and commandment" to declare to individuals who show their penitence by a properly prepared confession, "the absolution and remission of their sins." In the "Form and Manner of Ordering of Priests" it is stated in a rubric that "the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon

their knees, and the Bishop saying, Receive the holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." These words are taken, of course, from S. John xx. 23.

Bishop Gore's comment on this passage in its adoption as a principle by the Church is instructive.

"Our Lord then endowed the Church with this legislative and judicial power to bind and loose; and though, no doubt, behind all mistakes of the Church there lies the corrective justice of God, which He never can surrender out of His own hands, yet the Church was intended to exercise this power, and that with a spiritual or supernatural sanction. 'Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.' In a word, the Church in every age is to apply or re-apply with a spiritual or supernatural sanction the religious and moral truth which our Lord intended to be for all time the basis of her life.

"On the basis of this moral legislation, there was to be a moral discipline which is expressed in the absolving and retaining of sins (John xx. 23). The Church was to decide who could and who could not be admitted to baptism, to that

'baptism for the remission of sins' which is the primary absolution. And when persons who had been baptized were guilty of notorious breaches of the Christian law, they were to be excluded from the privilege of the Christian society,—there was to be a retaining of their sins; and again, when the Church was satisfied of their repentance, a re-admission to the Christian status, or a renewed absolution. So the Church was to exercise a disciplinary authority over her members. We can see examples of this authority in exercise plainly enough in the New Testament. . . . The Christian society, then, is constantly to enunciate and re-apply the moral law, and to exercise discipline on the basis of this law; to exclude from fellowship those who are notoriously living in violation of it, and to readmit them to fellowship when they again show themselves worthy of it."—*The Mission of the Church*, pp. 122–125.

It is curious that no form of private confession is given in the Book of Common Prayer. Perhaps the traditional form was often used and was considered to be sufficiently well known. At any rate a form of absolution is given in the Office for the Visitation of the Sick, and was doubtless intended to be used upon such occasions. The rubric in that Office is as follows: "Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter.

After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort : Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences : And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The teaching of the Church of England as to the duty and authority of the Priest is quite clear. He is to point out the usefulness of a private confession as a proper preparation for Communion and for death. It is his duty to lay some stress upon these two points, and he has authority to absolve in the name of Christ. But the main responsibility lies with the individual. There is to be no sort of compulsion; each individual is to decide for himself how far his conscience is troubled, and whether he shall dare to risk the possibilities of the daily life in waiting for a serious sickness before he begins to think about repentance. The Church of England carefully avoids the Roman practice of compulsory confession, but as carefully preserves the apostolic and sacramental principle.

The exhortation in the Communion Office says that the intending communicant may also receive from " the discreet and learned minister " whom he shall choose for himself, " ghostly counsel and advice." The technical name for such is

Direction, and is, of course, a part of the Priest's office. It is, however, not necessarily a part of the "sacrament" of Penance, and it may be resorted to when the individual has no desire to make a confession.

The Bishop of Hull thus sums up the Church's teaching on the subject: "The teaching of the Prayer Book is clear enough. It returns to the position of the Church before the Lateran Council of 1215. It does not abolish the penitential discipline of the Church, but it gives liberty to the individual conscience, while it expresses the desire for the restoration of public penance (Commination Service). The Prayer Book insists on the absolute necessity of self-examination, and confession of sins to God. With regard to Absolution the following points may be noted. (i) *Absolution belongs to the whole Church.* "Our Lord Jesus Christ hath left power to his Church to absolve," etc. (Absolution in Visitation of the Sick). *The priest is only the organ of the Church for this purpose.* The Absolution in Morning and Evening Prayer is to be said by the priest alone, who is also empowered to say to the sick penitent, "by his authority committed to me I absolve thee . . ." (Absolution in Visitation of the Sick). (ii) *Absolution readmits to the fellowship of the Church:* in this respect it is strictly "judicial." (iii) *Absolution brings home God's forgiveness to the individual penitent.* So far as God's forgiveness means

restoration of fellowship to God, the absolving Priest can only declare it with the authority of God's ambassador. But in so far as forgiveness implies the renewed vitality of the soul, and this vitality depends on a peaceful conscience and a strengthened faith, Absolution may be a means of conveying grace to the penitent" (*Prayer Book Dictionary*, p. 606 f.). The Bishop also remarks, "This ministry of private Absolution, following on Confession, is obviously to be regarded as a medicine rather than a food of the soul. But who is to decide when the medicine is needed? It is left entirely to the conscience of the individual communicant to resolve when, and how often, he needs this remedy." No doubt the individual will often expect direction ("ghostly counsel and advice") on this head from a Priest who is experienced in dealing with souls; but it cannot too often be stated that this sacrament was never intended as a prop for enfeebled souls; it is the means whereby strength is gained to enable us the better to stand alone.

(*c*) Holy Orders. The short preface to the ordinal sets forth one or two principles which the Church of England considers important: (1) that to all who diligently study the Scriptures and ancient authors it is evident that from the time of the Apostles there have been three orders of the ministry, Bishops, Priests and Deacons; (2) that no one is to be called to any of these until he has been tried and examined to see

whether he has the qualities requisite for the same; (3) no man can lawfully be a Bishop, or a Priest, or a Deacon, or execute the functions of any of these offices, unless he has had episcopal consecration or ordination. Certain age limits are laid down, a Deacon must be twenty-three full years, a Priest twenty-four, and a Bishop thirty.

The Forms of Service for consecration of Bishops, ordination of Priests, and making of Deacons form part of the Office for Holy Communion. In the case of Deacons the major portion of the service takes place after the Epistle, one of the newly-made Deacons then proceeding to read the Gospel. In the ordination of Priests the form of service follows the Gospel and precedes the Nicene Creed; whereas in the consecration of Bishops it follows after the sermon, and is immediately followed by "the Prayer for the Church militant." In all these forms the Litany precedes the Eucharistic Office, a special suffrage on behalf of those about to be ordained Priests or Deacons, or consecrated Bishops, being inserted.

Certain questions are put to the candidates for the Diaconate, which show the importance attached by the Church of England to the office. They are asked (1) whether they feel inwardly moved by the Holy Spirit to take this office; (2) whether they are truly called by the will of Jesus Christ; (3) whether they

unfeignedly believe the Canonical Scriptures of the Old and New Testaments; (4) whether they will diligently read the same to the people. A fifth question sets forth the special duties of the Diaconate, namely to assist the Priest in divine service, especially when he ministers the Holy Communion, and to help in the distribution thereof; to read Holy Scripture and homilies in Church, to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach if admitted thereto by the Bishop; to search for the sick, poor and impotent people of the parish; to intimate their estates, names and places where they dwell unto the Curate. The sixth question deals with the direction of the personal life after the doctrine of Christ, and the last with obedience to the Bishop and those set over them. The candidates have authority to execute the office of Deacon given to them by the imposition of hands, and as the New Testament is handed to each he has authority to read the Gospel and preach if licensed thereto by the Bishop. The rubric at the end of the service directs that the Diaconate shall last for a whole year "(except for reasonable causes it shall otherwise seem good unto the Bishop)."

While the office of Deacon is unquestionably Scriptural, yet it is obvious that the functions attending to it are not the same now as they were in apostolic times. In practice it has

become to all intents and purposes a preparation for the higher office of Priest. In theory it is the valuable year in which he can be instructed by the Vicar or Rector in the practical duties of the ministry, *i. e.* visiting and preaching, and have some insight into the ministration of the Sacraments and other aspects of the Priest's work; in practice more often than not he is left to his own devices and has to pick up ideas concerning all this in the best way he can.

Great care is taken to see that fit and proper persons should only be admitted to the order of Priesthood. The congregation are publicly asked to state any impediment or make known any notable crime of which any candidate may have been guilty. A charge is delivered by the Bishop to the candidates, in which it is pointed out that they are called to be messengers, watchmen and stewards, whose duty it is "to teach, premonish, feed and provide for the Lord's family." The great responsibility is solemnly declared in weighty words; the candidates being especially warned against error in religion and viciousness of life. In the search after otherworldliness which is essential to the priestly life, two things must be prominent—dependence upon God the Holy Spirit, and diligent study of the Holy Scriptures. Questions are thus put to the candidates as a public pledge of their determination and as a spur to their efforts.

It seems from the form and manner of ordering of Priests, that the Church of England countenances the idea of a perpetual Diaconate, which was the primitive conception. Candidates are again asked whether they feel themselves truly called to this ministry, and stress is laid on the sufficiency of the Holy Scriptures for salvation, while erroneous doctrine is to be banished. The service of the Church, personal devotion, Christian charity, obedience to authority, all form the subjects of questions. The office and work of a Priest as defined in the words of ordination consist of the dispensing of absolution, of the Word of God and His holy Sacraments, authority to preach and minister the Sacraments being given as the Bible is handed to each candidate. It is made abundantly clear that in passing from the Diaconate to the Priesthood men are taking a very important step, and one which vitally affects their own lives and the welfare of the Church at large. The note of discipline is sounded throughout the two offices, but, whereas in moral matters the standard of discipline is rightly of the highest, in other matters the latitudinarian character of the Church of England has rendered the task of enforcing discipline somewhat difficult.

The Episcopal office is compared to that of the Apostles and of S. Paul and S. Barnabas when they were sent forth from Antioch. It

is said to be admission to the government of the Church. This is further defined in the questions put to the Bishop elect. After satisfying himself as to the vocation, beliefs, and personal qualification of the candidate, the Archbishop asks him if he is ready to administer justice, and to ordain, send, and lay hands upon such as be called. He is further admonished to be to the flock a shepherd, not a wolf, and in the ministration of justice not to forget mercy.

The threefold ministry is considered to be essential to a proper ministration of the Word and Sacraments. It was generally recognised that a line of succession, which was unbroken from the Apostolic times, was also necessary for a valid ministry. It was the contention of the Roman party that such a succession was not to be found in the Church of England. Article XXXVI, therefore, expressly declares that the forms of the Book of Common Prayer "contain all that is necessary to such Consecration and Ordering, neither hath it any thing that of itself is superstitious and ungodly." Thus all that have been consecrated or ordained according to the same rites are "rightly, orderly and lawfully consecrated and ordered."

The principle which underlies such an Apostolic succession is "that no man in the Church can validly exercise any ministry, except such as he has received from a source

running back ultimately to the Apostles, so that any ministry which a person takes upon himself to exercise, which is not covered by an apostolically received commission, is invalid" (*The Mission of the Church*, p. 31). The Church of England very properly makes no comment on, or criticism of, other bodies; she confines herself to a definition of her own position, but is quite definite as to that.

It will be noticed that sometimes the term "Minister" is used in the rubrics of the Book of Common Prayer and sometimes the word "Priest" (or Bishop). In the latter cases no one beneath the rank of the person spoken of may officiate in that portion of the service. Even the word Minister denotes a person duly called and licensed by the Bishop. Thus there are certain parts of Morning and Evening Prayer which may be recited by the Minister, *i.e.* the Deacon if there be one; but in other parts the Priest alone is specified. The only exceptions are the Lessons and the first portion of the Litany where no particular officiant is spoken of. A Deacon may administer Baptism "in the absence of a Priest," and even in critical cases, a lay person may do so in the absence of Priest or Deacon. In the essential portions of the marriage ceremony and in the Office for the Burial of the Dead, "the Priest" is ordered to officiate, though in the latter case the order for Baptism may hold good. It need hardly

be said that a Deacon cannot absolve, bless, or celebrate the Eucharist. Confirmation, ordination and sacring of Bishops and Kings, which involve the laying on of hands, can be carried out only by a Bishop. (Note, that an Archbishop belongs to the order of Bishops.)

These may seem minor details to a person who prides himself upon being " broad-minded," but in point of fact they are in accord with, and for the preservation of, the central principle enunciated above.

Article XXXVI, treating " Of Consecration of Bishops and Ministers," says, " The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly."

There is no mention of the necessity of Episcopacy in this or any other Article, since that subject has been dealt with in the ordinal, where it is stated that no one is to be accounted a lawful Bishop, Priest, or Deacon without episcopal ordination. The Article is rather directed at the objections to Anglican Orders put forward by the Romanists. They maintained that there were breaks in the succession, that the form was insufficient, the proper

" intention " was lacking. As to the first there is no need to discuss the rather foolish insinuations as to Parker's consecration. These views are not seriously held by the Roman Catholics now-a-days. As to any other individuals it is scarcely possible for a Church which has had so many curious incidents in its own history, which will not bear too close investigation, to lay very much stress on one or two incidents with regard to which the historical proofs are against the allegations.

As to the form of service, the efforts of the revisers of the Prayer Book were here, as elsewhere, in the direction of simplification. In the pre-Reformation rite there was a vesting of the person consecrated or ordained in the vestments peculiar to the office. The Deacon was vested in dalmatic, the Priest in stole and chasuble, the Bishop put on gloves, received the pastoral staff, ring and mitre; all of these ceremonies were omitted from the ordinal of 1550 except the delivery of the pastoral staff, and even that disappeared in 1662. The *porrectio instrumentorum* was elaborate in the earlier offices, the Deacon receiving the Gospel Book, the Priest being given the paten with Host and the chalice with Wine, and in 1550, the Bible, and the Bishop receiving the Gospel Book. In 1662 all this was simplified, the Deacon receiving the New Testament, while the Bible was given to Priest and Bishop. It

has been clearly shown that the mediæval practices had no place in the primitive liturgies.

The question of intention centres round the thought of sacrifice, but since authority is given in the Church of England to the Priest to minister the Sacraments, and since she plainly teaches the doctrine of the Eucharistic sacrifice, such an objection can hardly be said to have much weight. Article XXIV, "Of speaking in the congregation in such a tongue as the people understandeth," says: "It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people."

The references in the Article to Scripture and the Primitive Church are indisputable. There was a time in the history of Western Christendom when the increase of dialects made it almost imperative that one universal language should be employed for public worship, but with the decay of that language for anything but official usage, came the need for "the vulgar tongue" if the worshippers were to pray "with the understanding." There is something to be said for the sentiment that one universal language should be consecrated to the worship of the Universal Church, but in practice it has never been the case, since Eastern Christendom has always allowed the Liturgy to be translated for

the use of the Slavonic races. If one language were to be universally retained, it would be more primitive and more in accord with Christian sentiment that it should be Greek, the language of the New Testament and of the early Liturgies.

Article XXVI, "Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament," is a comment on the nature of a Sacrament. It would obviously produce a state of spiritual chaos if the validity of a Sacrament depended upon the life of the Minister; indeed we should be driven to ask, "Who *is* worthy to carry out so great an office?" The principle, "Given the validity of the officiant's orders, his official ministrations are effectual," is the only possible one. The Article, however, directs that every effort should be made to discover and depose those who are "evil Ministers."

Article XXXII, "Of the Marriage of Priests," says, "Bishops, Priests, and Deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

There can be no doubt that in the early Church the marriage of the Ministers of the Word and Sacraments was usual. In the Middle Ages enforced celibacy was productive of many scandals, and the provision of the Article,

besides being primitive and Catholic, is wise. It is remarkable, however, that the Church of England makes no pronouncement on the subject of Digamy. S. Paul's injunctions were quite clear; "the husband of one wife" could not be taken to mean "one wife at a time!"

On the other hand, "the Church cannot be accused of Manichaean asceticism, when she recognizes as even higher than the grace of marriage the grace of Christian virginity. While nothing is more selfish and unworthy of a Christian than to abstain from marriage out of dislike of responsibilities or out of cynical indifference, it is a noble thing to feel, and voluntarily embrace, and suffer patiently, the privations of the single life, in order to be more freely at the disposal of God and man. Our Lord spoke of it as a 'gift' given to a few, and challenged those who could, to take up with it (S. Matt. xix. 11, 12). And S. Paul, who at least in widowhood, if not (as is much more probable) in virginity, had received the gift, commends it to the reverent admiration of the Church as the 'better' thing (1 Cor. vii. 38)."—Mason, *Faith of the Gospel*, p. 342.[1]

[1] "Using the word 'Sacrament' in the broader sense given to it by ancient theology, which, of course, includes under the term other efficacious signs of sacred realities than those of the two great Sacraments of the Gospel, we hold in the Church of England, quite as strongly, I think, as it is held in any part of Christendom, that the 'Sacrament of Order' requires laying on of hands, with prayer suitable to the office conferred, and with the general intention of making a man

(*d*) Holy Matrimony "is a primeval institution, a Sacrament of Nature" (Mason, *op. cit.*, p. 341). The Church of England being an established Church, the solemnisation of Matrimony according to her rites has a legal force as well as a sacramental significance. It may be solemnised either after banns have been published on three successive Sundays in the parish church (should the parties live in different parishes, the banns must be published in both), or by licence.[1]

The inviolability of the marriage tie is made great point of in the exhortation and during the service, the solemn declaration, "Those whom God hath joined together let no man put asunder," leaving no doubt on the subject. While it is common to say that the Priest marries each couple, the Book of Common Prayer makes it clear that the act of marriage is performed by the contracting parties, the service being the

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what the Church intends as a Bishop, Priest, or Deacon. We hold that such an ordination conferred by a Bishop, as sole or chief minister, who has been himself so ordained, even if he is a heretic, is valid and cannot be reiterated without sacrilege, and that it is impossible to bind the power so conferred by Church censure."—The late Bp. Wordsworth, *Ordination Problems.*

[1] A "general" licence may be obtained from the Diocesan Bishop, and may allow the ceremony to take place at any time or in any place, or it may limit the latter, ordering the marriage to be solemnised in the parish wherein one of the two parties is residing; but a "special licence" may be obtained from the Archbishop of Canterbury, which has no restrictions attaching to it.

solemnisation of this union, *i. e.* its consecration by the Church. After the actual marriage the little procession of the Priest and the two parties proceeds "to the Lord's Table"; the reason for this is given in the concluding rubric, which states that "it is convenient that the new married persons should receive the Holy Communion at the time of their marriage," an injunction which is nearly always disregarded, most people having no idea of the Church's teaching on the subject, other few preferring to fall in with the alternative, "or at the first opportunity after their marriage."

According to the exhortation "it is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church"; a thought adapted from a passage in the Epistle to the Ephesians. In a short address at the close of the service, scriptural examples and admonitions are collected together to impress the duties of such estate upon the newly-made man and wife. The Church feels that in laying the foundations of a new home every care should be taken that those who enter upon this estate should realise their mutual responsibilities and prerogatives. As time goes on the lesson needs greater emphasis rather than less.

According to ancient tradition it is requisite that both parties who seek Christian marriage should themselves be Christians. In pre-Refor-

mation canons the union between a Christian and a non-Christian was treated as null and void. A legal union between such is another matter, but no Priest should officiate at such. The Church of England does not state this explicitly, probably for the reason that it was taken for granted; in any case, the order that the newly-married couple shall receive the Holy Communion at the time of their marriage or so soon after as is convenient shows the mind of the Church on the subject.

There are two points with regard to which the law of the Church is at variance with the law of the land. The first of these is the question of the remarriage of divorced persons. The Church of England nowhere recognises divorce in her formularies, still less the so-called remarriage of divorced persons. It is not necessary, therefore, to argue out the precise meaning of our Lord's sayings on the subject, since the Church has decided the meaning, and our duty is to obey. It is no question as to whether one party has been innocent or guilty in the married life. The principle is, "Those whom God hath joined together, let no man put asunder." These words occur at the most solemn moment of the service, and are absolutely clear in intention and meaning. Nor do they stand alone in the service, for in a later prayer this clause occurs: "knitting them together, (thou) didst teach that it should never be lawful to put asunder those whom thou

by Matrimony hast made one." In 1857 the regrettable Divorce Act[1] was passed, but the Church of England has not changed her position. Among the resolutions passed by the Bishops at the Lambeth Conference in 1908 were the following :—

"This Conference reaffirms the resolution of the Conference of 1888 as follows :—(*a*) That inasmuch as our Lord's words expressly forbid divorce, except in case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party; (*b*) That under no case ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage; (*c*) That, recognising the fact that there has always been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

"When an innocent person has, by means of a court of law, divorced a spouse for adultery,

[1] A clause was inserted in the Act, however, protecting the clergy of the Church of England.

and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church."

The other difficulty arose in 1908 through the passing of the Deceased Wife's Sister Act,[1] which enabled a man to marry the sister of his deceased wife. In this case, however, a clause was inserted to safeguard against the clergy being compelled to solemnise such marriages. It has been decided by a series of actions (Bannister *v.* Thompson) that a clergyman may not refuse Communion to such as have contracted such unions.

A table of prohibited degrees based upon the Levitical law is inserted in the Prayer Book, and coincides with the law of the land save for the one exception mentioned above.

(*e*) As we have said, Extreme Unction seems to have been wholly discarded by the Church of England, in fact, if not in intention. An order for the Visitation of the Sick is given in the Book of Common Prayer, but there is no reference to this rite; the service contains an exhortation which sets forth the place of pain and suffering in the Divine plan, and every effort is to be made by the Minister to assist the sufferer in making his peace with God and man, a special Collect, Epistle and Gospel being given for the Communion of the Sick. James v. 14, 15 is often quoted as Scriptural authority for the practice, and with reason. Bishop Gibson writes, " We find, how-

[1] See preceding note.

ever, in the writings of early Fathers so remarkable and complete a silence upon the subject that we can only conclude that it was not regarded by them as enjoining a rite to be continued after the *charismata iamaton* (1 Cor. xii. 9) had disappeared from the Church" (*The Thirty-nine Articles*, p. 606). We might ask, Has this gift disappeared from the Church? and, if so, when? If the Bishop's contention be true, we must take it that Faith has also disappeared. If S. James's order be no longer binding, we must cease to call in the "elders" of the Church when folk are sick, and must cease to pray over them. The use of sacred oil as something which has Sacramental significance forms an important feature of the Coronation office.[1]

The Church of England does not deny the Sacramental character of the first four of these rites, though it cannot be said that she even allows the fifth. They are, however, made to

[1] It must, however, be noticed that the Scriptural and primitive reason for the use of Unction was that the sick person might recover. This view was retained in the Book of 1549, where the accompanying prayer ran thus: "As with this visible oil thy body outwardly is anointed, so our heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness; and vouchsafe for His great mercy (if it be His blessed Will) to restore unto thee thy bodily health, and strength to serve Him." It is therefore manifestly a corrupt following of the Apostles to call the Sacrament "Extreme Unction" and to make it merely a preparation for death.

stand on a different footing from the Sacraments of the Gospel, and the reason that they are not actually called sacraments is stated to be that they have not an outward and visible sign ordained by Christ Himself. That they have an outward and visible sign of an inward spiritual grace cannot be denied. Such indeed is the teaching of the Church of England in accordance with Catholic tradition.

CHAPTER IX

ESCHATOLOGY

I

Since Death is the most certain fact of human experience it is needful that there should be clear and simple teaching with regard to it. And this is all the more necessary when we realise the truth underlying the cynical words of the poet, "All men think all men mortal, but themselves." (*a*) The Church of England uses the word "death" in a twofold significance in her formularies, since it is similarly used in the Scriptures. There is the metaphorical use of the word, which might be subdivided under several heads. It is sufficient, however, to say here that it is used to describe the state of those who, by their sin, have separated themselves from God, who is the only source of life. Such phrases as "perish everlastingly," in the Quicunque Vult and "the bitter pains of eternal death" in the Burial Office, illustrate such a use. Analogous to this is the idea of "dying to sin," which appears in the Baptismal Offices.

At present we are only concerned with the physical sense, the last incident in man's human experience, which involves separation of the

soul from the body. While we are reminded that God " has taught us by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him," yet it is recognised that there is a sadness and solemnity inseparable from the thought of death. The sentences which are to be said " while the corpse is made ready to be laid into the earth " reflect that state of mind. " Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ? " The old-world conception that disease and death are the results of sin are thus preserved, and the thought is brought out more clearly in the third Exhortation in the Office for Holy Communion, where we are told, " We kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death."

But a brighter view is also to be found. The mourners are comforted by the words of the Exhortation contained in the words of committal; " we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; " the two final prayers are conceived in the same strain. This thought, that death is

but an incident in an eternal existence, and one which issues in happiness and glory, is also set forth in the Collect for Easter Even, "that through the grave, and gate of death, we may pass to our joyful resurrection," as well as in that for Easter Day, "Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life." It must be remembered that these assertions are governed by the assumption contained in the words, "Blessed are the dead that die in the Lord." The following rubric is placed at the head of the Order for the Burial of the Dead: "Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves."

It is evident that the intention of the Church is that this Office should only be used for communicants. A special Office has been drawn up by Convocation for use at the burial of those who die unbaptized.

(*b*) Due care is taken that all should realise the nearness of death, and that the Church should give every assistance in preparing for its coming. An order for the Visitation of the Sick is provided. While the prayers in this Office ask for the recovery of the sick person, they also ask that the time of sickness may be used for true repentance, and make due provision against the possibility of death. The sick person is asked

to make a profession of faith, after which "the Minister shall examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors." Those who "are of ability" are to be moved to be liberal towards the poor, and those who feel their conscience troubled with any weighty matter are to be urged to make a special confession, for which occasions a special form of absolution is provided.

At the end of the Office three special prayers are provided—one for a sick child; one "for a sick person when there appeareth small hope of recovery;" and "a commendatory Prayer for a sick person at the point of departure." The second of these asks for the grace of true repentance, but prays especially for strength for the dying person in the last terrible moments. In the Burial Office we pray thus: "Suffer us not at our last hour, for any pains of death, to fall from thee;" and every endeavour is made to fortify the departing soul for its last journey.

The chief preparation is, of course, the receiving of the Holy Communion. Special provisions are made for the Communion of the Sick, and this rubric introduces them: "Forasmuch as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least), and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following."

The Collect follows the lines of the prayers already mentioned, and the Epistle and Gospel

are of the shortest. There is a rubric, most practical in tone, which orders that the sick person shall receive the Communion last. It is suggested in the first rubric that all life should be a preparation for death, but it is also recognised that when the time is known to be approaching special efforts should be made, that the soul may be rendered as ready as possible.[1]

(*c*) There are those who profess to be able to give us a full description of the state into which the departing soul enters after death. The Church of England makes no such claim. She recognises that "now we see through a glass darkly." And yet, of course, we are not wholly in the dark. But we must not be surprised if we find that it is only possible to give a sketchy outline of the condition of the faithful departed.

[1] "The Church has always laid such stress—sometimes it almost looks like superstition—upon the moral and spiritual value of the last moments, seeking to stay the dying man's eyes and heart upon the Cross, and, even if the man himself be unconscious of outward things, surrounding him with the offices of religion, invoking from God the ministry of angels, keeping intense the intercessions of the priesthood and of friends, and even appealing by the passing bell to the sympathetic help of strangers. It is not only that the moment of death has its special temptations and dangers—Satan using what he knows to be his last chance, and the soul itself in many cases becoming sensible of an awful loneliness;—it is not only that the moment of death, especially for those who have shown little previous sign of grace, is, as we have said, a moment of unique hopefulness. Death is the last test of the soul's direction."—Mason, *Faith of the Gospel*, p. 377 f.

The Collects in the Burial Office speak of living with God, and being in "joy and felicity." It seems to be popularly supposed that the only qualification requisite for the attainment of this state of bliss is to die. In each case, however, the Prayer Book shows that other qualifications are to be in evidence. These promises are only for "the faithful" who "depart hence in the Lord." There is no particular definition of these terms given, but it is not difficult to see that they involve a consistently religious and Christian life. It is further evident that no one can expect to enter heaven until they have arrived at a state of perfection. The intelligent will know that none of us ever depart from this life in such a state, and will also realise that death does not endow us with immediate perfection. The "Commendatory Prayer" already referred to shows us all this, and tells us something of the intermediate state. "O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst

of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee." Most people will agree that this is one of the most beautiful prayers in the whole Book; and it is also most instructive. There is first of all the realisation that there must be perfection before there can be the enjoyment of the fulness of Communion with God; there is the further implication that the freed soul enters into a wider and more glorious sphere of life; then follows the expression of a humble trust in the love of the Creator as revealed in the Saviour. Then we have a section which shows us that in the intermediate state the soul must go through a process of purgation.

Article XXII is entitled " Of Purgatory," and reads thus : " The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." This Article was put forth before these doctrines had been considered by the Council of Trent, and in consequence the condemnation cannot be said to refer to the modern Roman doctrine, but rather to the mediæval abuses, which that Council corrected in many particulars. It is not difficult to see how easily such a phrase as

"purgatorial fire" became distorted in the minds of the unlearned, and the way in which the unscrupulous traded upon the popular superstitions was scandalous to a degree. "There was a perfect traffic in masses for the souls, and men fancied that by leaving money to the Church at the hour of death and at the expense of their heirs, they might purchase mitigation or exemption from pains which in degree, though not in duration, were said to equal the pains of Hell."[1] It was only a step to formulate a doctrine of Indulgences (Pardons), whereby remission of the pains of Purgatory was obtainable under certain conditions, but when these were openly sold by such as Tetzel, the scandal had passed even the limits of decency. No language could be too strong for the expression of condemnation of these scandals.

At the same time the Church definitely teaches that purification will take place in the intermediate state. And according to the general teaching of the Church as to the way in which God deals with human souls, we must suppose that such are conscious in that state, and willingly accept the good offices of the Holy Spirit. Dr. Hort's words reflect the general tone of the Church of England: "Nothing, I think, can be clearer than that the Article does *not* condemn *all* doctrine that may be called a doctrine of purgatory. . . . 'Purgatory' is not a word that I should

[1] Bp. Forbes, *On the Articles*, p. 309.

myself spontaneously adopt, because it is associated with Roman theories about the future state for which I see no foundation. But the idea of purgation, of cleansing as by fire, seems to me inseparable from what the Bible teaches us of Divine chastisements; and though little is said directly respecting the future state, it seems to me incredible that the Divine chastisements should in this respect change their character when this visible life is ended" (*Life and Letters*, ii. 336).[1]

Closely connected with this subject is that of "prayers for the dead" as they are popularly called. The phrase is a misnomer, since it is the body that dies, and to pray for anything dead were a useless exercise. "Prayer for the departed," as we ought rather to term it, is a sensible and laudable practice, when kept within proper limits, and the principle is approved of by the Church of England. In the manuscript

[1] "Although the doctrine cannot claim the authority of Scripture or of the early Church, it has seemed reasonable to many that there may be some kind of purifying process to be undergone after death by the soul, by which it becomes perfect in penitence and renunciation of every evil desire, just as (in another but correlative aspect) there is reason to suppose that the soul grows after death into a more perfect zeal for righteousness. This increased penitence and renunciation will be painful, but not such pain as is inconsistent with peace. But this is a question of opinion as to which we may well plead for individual liberty. To impose a doctrine of Purgatory upon all men as a necessary article of Faith is an act of unjustifiable tyranny."—S. C. Gayford, *Prayer Book Dict.*, p. 584 f.

copies of the Twenty-second Article there is found included in the list of matters condemned the scholastic doctrine *de precatione pro defunctis*, "but they (these words) disappeared before the Article was published,—a fact which is highly significant, as it shows that the Church of England deliberately abstained from seeming to express any condemnation of the practice of praying for the departed, and that it is impossible to strain the words of this Article on Purgatory to indicate such a condemnation."[1] At the same time it is evident that the Reformers felt it necessary to proceed very cautiously with regard to this matter. The prayers for the departed in the Prayer Book, while they distinctly maintain the practice, are very guarded. In the Prayer for the Church militant we have this petition: "And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom." The same sort of prayer appears in the Office for the Burial of the Dead: "That we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory." The cautiousness of these petitions[2] will be better

[1] Bp. Gibson, *The Thirty-nine Articles*, p. 538.

[2] "Much, indeed, will always remain impenetrably

realised when they are compared with the following extracts from the First Prayer Book

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veiled from us. And no one can read the New Testament and not recognise that this veil has been deliberately drawn over much that we hunger to know. There is here a decisive silence, which may surprise us, but remains authoritative. In nothing does the Bible witness to its own reality more forcibly than by the masterful restraint with which it holds fast to those practical necessities of conduct and character which must be rooted in us here and now, and refuses to make any disclosures which have no positive bearing on present action. We are told nothing whatever beyond what springs from our actual position here on earth, or tells upon our mind and conduct here.

"But something there is which does so affect us. . . . .

"And it is *this* which our English habits since the Reformation have so disastrously excluded and ignored. We have gone on too long contenting ourselves with a thoughtless and unreasoned picture of a meaningless heaven. And the peril is, that, as soon as we begin to feel the hopeless unreality of this heaven into which all saved souls are imagined to pass, without interval or pause, without effort or discrimination, at the moment of death, then we suddenly drop everything; we leave ourselves facing a blind vacancy. And this is either depressing or horrible; in neither case is it true to the revelation of Christ. For this revelation, without argument or anxiety, does, with smooth ease, cross the barrier of death wherever its purpose requires it, and does assume a perfect unity of life, knitting together the members of the Body of Christ, whether they be there or here. It does supply the principles on which that unity stands, and it does suggest the channels along which that life must run.

"And, whatever it discloses or suggests, it always assumes that this life which we live here in the Lord is the germ of the eternal life beyond, so that the stages of its development must be coherent and correlative. It permits of no childish

of Edward VI : " We commend unto thy mercye (o Lorde) all other thy seruauntes, which are departed hence from us, with the signe of faith, and nowe do reste in the slepe of peace; Graunt unto them, we beseche thee, thy mercy, and euerlasting peace " (Communion Office); " I commende thy soule to God the father almighty; " " From the gates of hell, Deliuer their soules, o lorde; " " Graunte that the sinnes whiche he committed in this world be not imputed unto him, but that he, escaping the gates of hell and paynes of eternal derkenesse : may euer dwell in the region of lighte," etc. These petitions are echoed in the Commendatory prayer for a person at the point of departure in our present Book, and it follows logically that if they can be used as the soul is departing, they can also be used after it has departed. It is worthy of notice that there is no order in the present Prayer Book as to a celebration of Holy Communion in connection with the Burial Office. Yet one of the prayers in that Office is suggestively called " The Collect." A daily celebration is provided for in the Book, and it was seemingly intended that the mourners should attend this on the day of the funeral, and that " the Collect " should then be said. Private Masses had been

disruption of one from the other. It suggests that what we have learned of Christ's methods and work in redeeming us here, will be found still active and real hereafter."—Dr. Scott Holland, *The Inheritance of the Saints*, p. xiii f.

so productive of abuse, and Masses for the Departed had been so bound up with money payments, that it was evidently thought advisable to omit directions for such, at least for the time being.[1]

II

The Creeds state that Jesus Christ "will come again with glory to judge both the quick and the dead." Our Lord spoke several times in the Gospels of "coming," with reference either to Himself or to the kingdom of God. These cannot all be said to refer to a final coming, since some members of the generation to which He spoke were to see one such coming. The day of Pentecost, the destruction of Jerusalem, and other such crises, were each of them distinctly a "coming with power to judge"; but we are not to suppose that every prophecy was to be thus interpreted, for the Creed speaks of a great final *dénouement;* and there are references to it elsewhere in the Prayer Book. The chief references are found in the Litany, in the

[1] In a case (Woolfrey *v.* Breeks) heard before the Dean of the Arches the legality of prayers for the departed was in question. The defendant refused to sanction the following inscription for a tombstone: "*Spes mea Christus.* Pray for the soul of J. Woolfrey. It is a holy and wholesome thought to pray for the dead." The judgment given was that the inscription "was not illegal, as by no Canon or authority of the Church in these realms has the practice of praying for the dead been expressly prohibited" (quoted in MacColl's *Reformation Settlement,* p. 307 f.).

Advent Collect and Scriptures, and in the Commination Service. In the first of these temporal sufferings are viewed as judgments, and we pray to be delivered from them, and then, finally, "in the day of judgment." The Collect for the First Sunday in Advent refers to "the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead"; that for the third Sunday prays "that at thy second coming to judge the world, we may be found an acceptable people in thy sight." The following passages in the Commination Service give a good idea of the general view of the Church on the subject: "That their souls might be saved in the day of the Lord"; "The day of the Lord cometh as a thief in the night. . . . Then shall appear the wrath of God in the day of vengeance. . . . Then shall it be too late to knock when the door is shut . . . too late to cry for mercy when it is the time of justice." The last set of sentences comes from the Exhortation, which is practically a *catena* of Scriptural passages. The chief points are, that Jesus Christ will be the Judge, that He will come on the clouds of heaven, with the angels, that this moment will constitute the end of the present age, that the judgments pronounced will be strictly just, and that they will be absolutely final. There are many references to these particular points, but the above will suffice to show the temper of the Church on the subject.

III

The word "Hell" is not mentioned in the popular sense in the Prayer Book, save in one or two Scriptural passages. But it is clearly taught that for the wicked judgment issues in everlasting condemnation; in that sense we pray, in the Litany, to be delivered from "everlasting damnation," and in the Burial Office from "eternal death." The Exhortation in the Commination Service contains this: "O terrible voice of most just judgment, which shall be pronounced upon them (the wicked), when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels." The whole question is one fraught with innumerable difficulties. The position of those who find it impossible to reconcile a doctrine of everlasting punishment with the revelation of God as a God of infinite Love, is one that is perfectly intelligible from the human point of view. But we cannot decide upon these questions from that standpoint; indeed, we cannot finally decide with regard to them at all. We have given above the teaching of the Church of England, as seen in her formularies, which is that she believes that there is such a thing as everlasting punishment, and that is clearly the teaching of Scripture. We can only add to that, that we may be certain that only such persons are likely to suffer it as thoroughly

deserve it, and that, after every opportunity and trial and warning that love can supply has been given. It is possible that "Hell" is merely a negative term, meaning banishment from the communion with God which will be the lot of the Blessed. But the Prayer Book speaks of companionship with "the devil and his angels." As certainly does the Prayer Book teach that there is a personal devil. The Catechism states that the first vow taken for us by our Godparents is renunciation of "the devil and all his works," while the Litany prays for deliverance "from the crafts and assaults of the devil." The portion of Scripture appointed for the Epistle upon the feast of S. Michael and All Angels is taken from Revelation xii, which tells of the fall of Satan from heaven, according to the Apocalyptic conceptions of the day. Whether it can be said that this is authoritatively taught by the Church or no, it is difficult to say.

IV

Heaven does not really appear in the Book of Common Prayer as one of the "four last things." It is mentioned as the abode of God, an idea brought out in the Lord's Prayer, "our Father which art in heaven," and borrowed from thence in various Collects. According to the Creeds it was to "Heaven" that God the Son ascended after His Resurrection, and the Collect for Ascension Day has the same thought,

" Like as we do believe thy only-begotten Son to have ascended into the heavens." The Collect for the following Sunday speaks of " thy kingdom in heaven," and the Te Deum states that Jesus Christ has " opened the kingdom of heaven to all believers." Thus the baptized become " inheritors of the kingdom of heaven," and in the first Exhortation in the Communion Office we are told that by Christ's Cross and Passion we are " made partakers of the kingdom of heaven." The phrase is probably borrowed from the first Gospel, but the editor of that document in reality speaks of the kingdom of the *Heavens*, and as his conception of this is purely eschatological, the phrase of S. Mark and S. Luke, " the kingdom of God," would be better. The Holy Ghost is said to have come " down as at this time (Whitsuntide) from heaven." Besides being the abode of the Blessed Trinity, heaven is the sphere where the angels carry out their perfect service, " as thy holy angels alway do thee service in heaven," which, again, is an echo of the Lord's Prayer, " Thy will be done in earth, As it is in heaven." It is curious that it is not actually stated that heaven is the eternal home of the saved. The righteous are to " receive the kingdom prepared " for them, and will have their " perfect consummation and bliss, both in body and soul," in God's everlasting glory. It is only by inference that we can say that this is to come to pass " in heaven."

I have shown elsewhere that the one word that characterises the eschatological utterances of Jesus is "reserve,"[1] and the same is naturally true of the teaching of the Church of England. The conditions of the next world should not be a matter of speculation; we are only intended to know a little, and that little is told to us, nor must we seek to go beyond it.

[1] *The Apocalypse of Jesus*, p. 161.

CHAPTER X

THE SCHEME OF SALVATION

ARTICLE XVIII tells us "Of obtaining eternal Salvation only by the Name of Christ," and is couched in the following terms:

"They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved."

This is the only instance of anything approaching an anathema in the Articles, whereas the contemporary Confessions, notably the Tridentine Decrees, abound in them. The subject must have been considered, then, to be of the utmost importance. There is nothing approaching a definition of Salvation in the Prayer Book. All the references to the state of the saved are studiedly vague. Such souls are said to be "presented before God pure and without spot"; they are "received into His favour"; they "have their perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory"; they "receive the kingdom

prepared for them from the beginning of the world," and so forth. To attain to this state a life of sanctity and penitence is necessary, and all souls will need to pass through a process in the intermediate state, wherein they will be "washed in the precious Blood of the immaculate Lamb," so that the defilements that they may have contracted in this world may be "purged and done away." But there is not to be a presuming on the possibility of such a process; rather life is to be gone through in the fear of God, and to His glory; all our "doings are to be ordered by his governance"; our hearts are to be "set to obey his commandments"; we are "meekly to hear God's Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit"; we are to "show forth his praise, not only with our lips, but in our lives." All this constitutes our vocation. We are "Called to be Saints," and the ideal at which we aim must be perfection.

I

But at the same time this Salvation is not forced upon the unwilling. Article X is headed "Of Free-Will," but in point of fact it does not deal with that subject, save by implication; it tells us rather of the need of grace. But it is a fact of ordinary experience that man has the gift of free-will. The choice between Good

and Evil, between God and the Devil, is always before him. "The freedom of the will does not mean the ability to act without a motive, as some of its opponents still stupidly seem to suppose. But it does mean the ability to create or co-operate in creating our own motives, or to choose our motive, or to transform a weaker motive into a stronger by adding weights to the scale of our own accord, and thus to determine our conduct by our reason; whence it is now usually called the power of self-determination." [1]

The all-inspiring and all-influencing motive for the Christian must be the love of God, which is freely bestowed. And when once the choice has been made, and this motive accepted, the power to live according to God's wishes is correspondingly bestowed. The power is called "grace," and the Article speaks thus concerning it:

"The condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God; Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."

The thought of preventing and of co-operating grace is prominent in the Prayer Book; thus in

[1] Illingworth, *Personality, Human and Divine*, p. 83.

the Collect which occurs with others at the close of the Communion Service we pray, "Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help"; or again, in the Collect for Easter Day we ask God that, "as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect"; and similarly in the Collect for the Seventeenth Sunday after Trinity we pray, "Lord, we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works."

It has already been shown that there are regular and recognised means of grace, which are called Sacraments, to which may be added such obvious "means" as the Bible and the ministry of the Word. Outside these God gives His grace, in His own ways, and at His own times, so that none can say that they are without this strength. The Article points out, rightly, that this grace is needed by all, and that none are to presume that they can get on without it. "Grace is power. That power whereby God works in Nature is called force. That power whereby He works on the wills of His reasonable creatures is called Grace."[1] The grace given in Baptism, then, awaits the awakening consciousness of the recipient, but it insensibly

[1] Mozley, *On Predestination*, p. 302.

quickens his will. When the "years of discretion" have been reached more grace is offered in Confirmation, for the further moulding of the character. Then admission is gained to the Eucharist, wherein there is gradual growth in the likeness of Christ made possible, with the end in view, "that we should evermore dwell in him, and he in us."

II

Article XVII deals with "Predestination and Election." Here is a subject that was fruitful of much controversy in Reformation times, and echoes of it are even heard in our own day. The language of the Article is careful and moderate. Its main contentions are largely set forth in the language of holy Scripture.

"Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the

image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

"As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

"Furthermore we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God."

The word "wretchlessness" in the above is equivalent to the modern "recklessness."

It will be seen that the definition of Predestination is very guarded and in consequence

somewhat vague. It follows the general thought expressed in Ephesians i. 4, 5, and Romans viii. 29, 30. There is no attempt to grapple with the problem of the relation of Predestination to the free-will of man. It is a mystery that cannot be satisfactorily solved, and is, therefore, best left alone. The Calvinistic doctrine of reprobation is wholly ignored. After the definition we have the process of Salvation briefly sketched. After the first step, vocation, grace is given to those who obey the call; then follows free justification, whereby we are made children of God by adoption; in due course likeness to Christ is accomplished, with its necessary concomitant, the religious life, which finally, by God's mercy, blossoms into everlasting felicity. But the doctrine is not to be abused. It is one of great beauty and comfort to those that receive it rightly, under the action of "the Spirit of Christ"; but for those who receive it wrongly, it may issue in either despair or recklessness. Since Predestination means an Election to privileges and promises, we are not to read unwarranted meanings into the promises, nor are we to misinterpret the Will of God; these things are to be taken in the sense in which the Church has always understood them.

The condemnations of the Church are always to be understood as referring to members who have erred from her teaching, and not to those that are without. At the same time the promises

of the Gospel have a wider significance, and the Prayer Book repeatedly emphasises the universality of the promise of Redemption. Article II tells us that Christ suffered "for all actual sins of men"; similarly Article VII states that "everlasting life is offered to Mankind by Christ"; Article XV says that the Sacrifice of Christ was intended to "take away the sins of the world"; and the same statement is found in Article XXXI. Again and again in Collects, in Catechism and in the Baptismal Service this truth is prominent, and the whole tone of the present Article is against any harsh or individualistic theories on the subject of Predestination and Election.

III

Faith and Repentance are the next steps that are necessary in the process of Salvation. They are insisted on in the Prayer Book as preparatory to the reception of the Sacraments, and are dealt with elsewhere in this volume. The next subject that demands attention, therefore, is Conversion. There are probably few matters concerning which there are more erroneous conceptions current in popular theology than this. While, no doubt, there is a sense in which it can be said that Conversion belongs to a particular moment in so far as it must have a definite commencement, yet it is very doubtful whether most people could point

definitely to the exact moment, and it is because Conversion is so much misunderstood that so many people think that they can so point. Conversion is a process which lasts as long as life, and to some extent afterwards. For many, as in the cases of S. Paul and S. Augustine, this process dates from a moment of supreme crisis, of which the individual is wonderfully conscious, but it is not always so. On the other hand, it must be admitted that many are not conscious of the beginning of the process, because it is an experience through which they have not yet passed, though they try to persuade themselves that they have.

There is a tendency to confuse Conversion with Regeneration, or with Justification, or with Sanctification. It cannot too often be stated that Conversion is something separate from these, and that all are necessary to complete the process of Salvation. "Regeneration is a metaphysical change altering a man's nature: conversion is a moral change altering a man's character." [1] In other words, Regeneration is the call of God accompanied by a Gift which makes all things possible, while Conversion is the answer of man as he struggles towards the saintly life. The word "Conversion" occurs only twice in the Prayer Book—in the third Collect for Good Friday, and in connection with the feast of the Conversion of S. Paul. But the doctrine is

[1] Mason, *Faith of the Gospel*, p. 362.

certainly not absent from the Book. In the Commination Service the Scriptural exhortation contains the following: "Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live." And in the final prayer of the same Office we have: "Turn thou us, O good Lord, and so shall we be turned." The vow of renunciation in the Baptismal Offices preserves the true spirit of Conversion, and there is testimony to this truth throughout the Book. The Church of England in her teaching is consistently true to the spirit of the Lord's warning, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

IV

Article XI, "Of the Justification of Man," reads thus: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

The only place outside Scriptural quotations in which the word "justification" occurs in the body of the Prayer Book is the Collect for the First Sunday after Easter, where we are told that Christ "rose again for our justification." This again throws the accent on Faith as the medium through which we are partakers of this benefit. With some theologians, as those of the Roman Church, it seems as though Justification is the same thing as Sanctification. In the teaching of the Church of England the two are distinct. Justification being the attitude of God towards us which makes our efforts for Sanctification possible. Nothing that we could ever do would produce this attitude, since we cannot bridge over the chasm that is created by our sin; it is in the reflected righteousness of Christ, with whom we are made one, that our Justification is made possible. In short it is the first-fruits of the Atonement. Canon Maclear [1] thus tabulates what he calls

Causae Justificationis nostrae.

(i) *Causa movens :* The free, unmerited mercy of God.

(ii) *Causa meritoria* :

(*a*) The life of perfect obedience, and

(*b*) The Passion of our Blessed Lord.

(iii) *Causa efficiens :* The Holy Spirit.

[1] *Introduction to the Articles of the Church of England*, p. 166 n.

(iv) *Causa instrumentalis :* Grace in
  (*a*) Holy Baptism, which grafts us into Christ;
  (*b*) The Holy Eucharist, which maintains our union with Him.

(v) *Causa recipiens :* Faith which
  (*a*) appropriates Christ's perfect obedience, and
  (*b*) works by love.

The importance of faith in the whole scheme of Salvation is so great that from man's point of view it is the root thing of all, so that the Church rightly emphasises it whenever possible. It must, however, be distinctly understood that, in accepting the above scheme, we do not refer to the effects produced by any part of it under the term Justification. It merely puts before us all that God has done for us in making an approach to Him possible.

V

The answer that man makes to this splendid overture from God is termed Sanctification. The actual word does not occur in the Prayer Book, but the meaning is there. The regenerate man is ever being endowed with increasing stores of grace through the Sacraments and sacramental rites and means. The object which he has in view is the perfection of his character, according

to the example of Christ, which ministers to the greater glory of God. But he does not focus his attention upon personal salvation, and therefore a true faith issues in such activities as are beneficial to others and make for the common weal. Man, however, does not procure by these activities salvation for himself, since this is the free gift of God. They merely form the apparent manifestations of that state in which alone are we capable of receiving the gift.

Article XII, entitled "Of Good Works," thus treats of the subject: "Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit."

God, having endowed humanity with the gift of free-will, demands his co-operation. The work of Sanctification, with its attendant fruits, is the only answer that man can make to this demand.

Article XIV points out, as a corrective for certain erroneous conceptions that were current, that no man can possibly do more than is necessary: "Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught

without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants."

Salvation connotes eternal habitation with God, and since none have been known to reach that perfection in this world, save the Son of God Himself, the language of the Article commends itself to us.

The scheme of Salvation, then, is quite clear, and it is evident that the burden of responsibility lies with man himself. "All things are ours," as S. Paul says; and it is only our own fault if we fail to profit by the many helps that God in His mercy gives us.

"Sanctification is thus seen to be the deliberate work of the Christian man himself. He cannot be sanctified without his own diligent co-operation. And yet, on any true theory of grace, it is the work of the Holy Ghost upon him all the while. It is only by faith, not by "works," that a man is sanctified, inasmuch as any attempt to perfect ourselves independently of grace can only result in Pharisaism or Stoicism. The Imitation of Christ, therefore, must always be balanced by a living dependence upon Him."—Mason, *The Faith of the Gospel*, p. 371.

CHAPTER XI

THE CHURCH AND THE WORLD

While the Church has for its ideal that it should be "in the world, but not of it," and while her commands and denunciations apply to her own members, yet she is obliged to adopt a definite attitude to the world which forms her earthly environment. The Church of England labours under the disadvantage of being "an established Church." It is not easy to say exactly what is meant by this phrase. In pre-Reformation times the English Church was the National Church in the sense that all members of the nation were members of the Church; the history of one was practically the history of the other.

In 1534 the Supremacy Act was passed, by which Henry was accounted "Supreme Head of the Church on earth." In 1531 the Clergy had given their assent to the assumption of this title, but this proviso was added, "so far as is allowed by the law of Christ." This saving clause was omitted from the Act of 1534, and the unqualified title passed into the Articles of Edward. But after being repealed by Mary it has not appeared

again. Article XXXVII, "Of the Civil Magistrates," says: "The King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction." This is further qualified in the next paragraph of the Article. "When we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers."

"These passages guide us to a right conception of what is meant by the royal supremacy. (i) We do *not* mean, (*a*) a *spiritual* headship, for that belongs to Christ alone; nor (*b*) an *ecclesiastical* headship, such as would empower the sovereign to teach or preach, or administer the Sacraments, or consecrate persons and things, or impose ecclesiastical censures; nor (*c*) an *arbitrary* and

unlimited supremacy, so that we should be supposed to put our consciences under the uncontrolled guidance of the sovereign. (ii) What we *do* mean is, (*a*) that the sovereign must hold some position in the Church, and this can only be the highest; (*b*) that for coercive purposes and to preserve the peace of the realm he is over all persons and in all causes supreme; (*c*) that legally and constitutionally he can do nothing concerning the doctrine and discipline of the Church, unless it has received the consent of the clergy and laity, as represented in Convocation and Parliament respectively; (*d*) that he is entitled to those ancient privileges which belonged to kings and princes in Scripture, to Christian emperors in primitive times, and to the ancient sovereigns of England, and which empower them 'to rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal,'" etc.[1]

The chief disadvantage attaching to "Establishment" is that the Church has no real power of self-government. Convocation can do nothing save make suggestions, and has no real power; an Act of Parliament is necessary for any real reforms or revisions, so that matters are, under the circumstances rightly, left as they are; official ecclesiastical decisions, such as the Lambeth Judgment, can be appealed against, and the appeals have to be heard before the

[1] Maclear and Williams, *Introduction to the Articles*, p. 409 f.

civil courts. It is a state of things which, fortunately, cannot last much longer.

The Article further recognises that when members of the Church offend against the laws of the realm, it is only right that they should be judged by the Civil power. This view is summed up in the pregnant paragraph: "The Laws of the Realm may punish Christian men with death, for heinous and grievous offences." The general attitude of the Church is the embodiment of the Apostolic decrees, "Let every soul be subject unto the higher powers, for the powers that be are ordained of God," and, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."

The concluding paragraph deals with the subject of war. "It is lawful for Christian men, at the command of the Magistrate, to wear weapons, and serve in the wars." The Latin has "justa bella"; in 1553 the translation "lawful wars" appeared, and it is difficult to see why it was altered. War is not actually condemned in the New Testament, but it is obvious that if the true Christian spirit were universal war would be impossible. The same thing is true of much that appertains to modern life, and no Christian can view any war with equanimity.

The thorny question of education has assumed proportions never contemplated by the framers of the Prayer Book. They were only concerned with the religious education of the young members of the nation. They drew up a Catechism dealing with the main points of the Faith, and they appended to it the two following rubrics :

" The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

" And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn."

The " duty towards God " and the " duty towards our neighbour " set forth the principles of life as it is to be lived in the world. The words of the latter have been distorted by some people so as to form the basis of an attack upon the teaching of the Church. It seems to be forgotten that the teaching is for all classes of children, and that the well-to-do are told " to submit myself to all my governours, teachers, spiritual pastors and masters : To order myself lowly and

reverently to all my betters." And the last phrase of the " duty " is often wilfully misquoted. The Church recognises that it is an excellent thing that every one should " learn and labour truly to get their own living," and charges all alike to do their duty, not in that state of life to which it *has* pleased God to call us, but in that to which it *shall* please Him to call us—a very different thing. All Christian people will readily agree that the best foundation for a good and useful education, and such as will produce the best citizens, is the Gospel message of Jesus Christ. Certainly there are difficulties. The existence of so many Christian bodies is at once a stumbling-block. Nor can the teaching be satisfactorily entrusted to the ordinary masters, since there exists at least a considerable portion of teachers who are not believers in the Christian Faith, and lessons given by them could never be of much value. But seeing that there is a basal fact of agreement—the necessity of religious teaching—and in view of the magnitude of the points at issue—the future of our children and of the race—some kind of agreement ought to be attainable.

It is beyond doubt that the home influence is really of the utmost importance; the school teaching can only supplement what has been learnt at home. And therefore those children who come from godless homes will always be at a disadvantage. The Church endeavours to make it evident that the married state is some-

thing inexpressibly mysterious and solemn. She reminds those who present themselves that it is their duty to see that their children " be brought up in the fear and nurture of the Lord, and to the praise of his holy Name," and again, later, " that they be Christianly and virtuously brought up." The necessity of godparents for those brought to be baptized, together with the responsibilities in the matter of Christian education, are insisted upon in connection with the Sacrament of Baptism. In most cases, presumably, all this is supplemented by the clergy in visiting those who are to be married, and in the address in the service itself. The godparents are to " see that the child be virtuously brought up to lead a godly and a Christian life," and the parents would be expected to select those who would be likely to carry out this duty. On all hands there are evidences that these points make no impression on the newly-married people. A very small proportion pay any heed to them. The Church can do no more, and the problem becomes daily more difficult.

With regard to Foreign Missions, again, the framers of the Prayer Book could not possibly foresee the growth of the Empire, and the problems that would arise with it. As soon as the needs arose the Church began to deal with them. At the close of the seventeenth century was founded " The Society for Promoting Christian Knowledge," and out of it—a year or two later—

arose " The Society for the Propagation of the Gospel in Foreign Parts." A hundred years later the Church Missionary Society was founded, and in due course many Missions were begun in different places. We have the Universities Mission to Central Africa, the Cambridge Mission to Delhi, the Oxford Mission to Calcutta, and so on. Colonial Churches sprang up, and were established on a semi-independent basis; in short the Church has awakened to the importance of carrying out the Lord's command, " Preach the Gospel to every creature." A quarter of a century ago " The Central Board of Missions " was founded, its objective being the unifying of foreign Mission work as much as possible. There is no doubt that it has done a great deal in bringing about a closer unity between those whose views are dissimilar.

There are many Societies at work in England which are conveniently referred to collectively under the head of " Home Missions." Money is collected for augmenting stipends both of the beneficed clergy—many of the stipends attached to so-called " livings " being scandalously small —and of assistant curates. Others give help towards the erection or enlarging of Churches, Schools, and Parish rooms for clubs, etc.

Of late years Parochial Missions have become frequent. It has been widely felt that from time to time some special efforts must be made to awaken the spiritual life of a Parish, to recall wanderers from the irreligion into which they

have fallen, to bring sinners to repentance. After some months of special preparation a band of Missioners, who are specially trained for their work by such communities as the Society of S. John the Evangelist at Cowley, or the Community of the Resurrection at Mirfield, or consisting, in many cases, of men who have special aptitude for the work, comes to spend a week or ten days in the Parish. Outdoor processions are held, during which addresses are given, special services with Mission addresses are held in church. A feature of such a Mission, and as a rule the most successful side of it, is the dealing with individuals. The most useful Mission, and that which has the most lasting results, is that in which excitement is least felt and expressed. The two main desires of a Missioner are to awaken penitence, and to impart instruction. A great deal of the real success depends upon the thoroughness of the preparation, and to an even greater extent still, upon the after efforts of the parochial clergy. "The primary object of a Mission is to bring about real conversions to God, and, where these do actually take place, a long experience and a wide opportunity of observation would lead us to the conclusion, that, although there may almost always be some backsliding, a proportion of satisfactory and permanent results may be confidently expected, quite as high as usually follows any other form of spiritual effort. Indeed there are not a few parishes in which the Mission has marked a distinct spiritual

epoch in the history of the place, changing for the better and lifting to a higher plane the whole tone and character of its Church life. And indeed what is often true of a particular parish is probably true of our whole Church to-day. If we see around us to-day a higher spirituality, greater earnestness and evangelistic vigour, and stronger and deeper interest in Missionary work abroad than were to be found in our Church half a century ago, we are persuaded that this change for the better is largely due to the influence that has been exercised by Parochial Missions." [1]

Retreats and quiet days both for clergy and laity are now common, and are of great value for the deepening of the devotional life in these strenuous days. "The spirit of the quiet day has always existed among devout souls (cp. S. Mark vi. 31) in the desire to gain spiritual refreshment and to deepen personal communion with God." [2] Every devout Christian should "do the work of an evangelist" at least in influence and example, and these seasons and days give special help to those who wish to live thus true to their calling.

We cannot fail to see that in the last few years certain problems have arisen as the necessary results of the general conditions of modern life. They are not confined to the region of intellect; in social matters, in politics, in economics, in matters affecting the health and welfare of the

[1] Canon Hay Aitken, *Prayer Book Dict.*, p. 470.
[2] H. E. Scott, *ibid.*, p. 590.

race, difficulties face us at every turn, and they have assumed such proportions that they demand an answer. The true Christian must sometimes feel that many of them are directly due to the failures of Christianity in the past, and that the only just and lasting settlement will be found in the application of Christian principles to modern conditions. A great missionary work has yet to be done before such a result can be arrived at, for a singularly small proportion of the community goes to any place of worship whatsoever. The attitude of the Church to the world in theory is that of the earliest Apostles. She plainly teaches us to honour all men, since all are made in the image of a God of love, and that it is the duty of Christians so to live and work in the world as to make men more conscious of the underlying spark of Divine life. She bids us put principle before party, and Christ before self; she tells us to remember that there are two sides to every question, and that our view is not necessarily right because it is the one we hold. She commands us to love the Brotherhood, and to extend the term so as to embrace all "that love our Lord Jesus Christ in sincerity." The life of personal devotion is robbed of all its charm and much of its utility if it be purely selfish in its worship. It is humiliating, but salutary, to remember that there are many who seem to differ wholly from us upon most points, and who yet are far nearer to Christ than we are. Views may seem all awry, efforts appear to be

quite misdirected; but it is the personal love for the loving Lord which tells in the long run, and of such souls God has said, "They shall be mine in the day when I make up my jewels."

And the primary injunction of the Church is that we fear God. Like the Apostle we use the phrase in its widest significance, as embracing worship, service, and love. The Prayer Book provides for every possibility of public worship, but the Church does not make the mistake of supposing that any amount of church attendance will compensate for lack of service, and every believer is expected to take his share in this. Thus the General Thanksgiving reminds us that we must "show forth his praise, not only with our lips, but in our lives; by giving up ourselves to his service, and by walking before him in holiness and righteousness all our days."

The refusal of so many to recognise these principles abundantly accounts for the failures of Christianity, which it is our duty to repair. As the Bishop of Oxford says, "Your power of recovering men depends on your power of believing in them; and your power of believing in them depends on the constancy with which you contemplate the mind of Christ towards them. It is not our wealth, or position, or the historical dignity of our Church which will save men. It is simply the power of Christ." [1]

[1] *The Mission of the Church*, p. 148.

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